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Calvinist Contact

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Ont. Alliance of Christ. Schools, Sep.
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Walking the beat ... as a Christian

Margaret Griffioen
C.C. Toronto staff

Violent crimes are increasing and no one would know this better than the police.

Martin Vuyk of Clarkson, Ontario has been with the Metropolitan Toronto Police Force for seven years, and even in that time has noticed the increase in crime.

"Times are tough and crimes such as theft increase, and it's not just kids who are doing it," said Vuyk. "You would be surprised at the number of senior citizens who steal, and often not out of need but just for a thrill."

In his seven years as a police officer, Vuyk has worked in patrol cars, on the fraud squad, and is currently doing a term on foot patrol, as part of his training program for sergeant.

Foot patrol involves looking in on stores, taverns, pool halls, walking the streets and checking for any type of disturbance, and walking through apartment buildings.

"On foot patrol we get a very positive response from shop keepers and other businessmen. When you come in a patrol car it is usually because something is wrong, but on foot you are just checking and you make friends and people don't see you as much of a threat."

The protection is much needed. According to Vuyk there is an increase in variety store robberies and in Toronto this year the murder rate is already higher than at this time last year.

However, Vuyk says that the media tends to blow things up to a certain extent. Toronto is safer compared to most large cities and has one of the best police records in North America.

"Since I became a police officer, my outlook has become more cynical. I definitely don't trust too many people when I'm working; the bigger the smile on someone's face the more you have to watch out for them.

"I was brought up in a Christian Reformed home and went to Christian schools, for which I am very thankful. But that does provide somewhat of a sheltered life.

"I used to be a truck driver delivering to the United States and I used to think everyone was basically good, but I soon threw that idea out the window."

Garbage

"I see so many children today whose up-bringing is garbage. They are given a few dollars and told to stay out of the house for the day. It's no wonder they turn to crime.

"Unlike children brought up in a Christian home they have no fear or respect for their parents or teachers and it is really sad.

"I am also thankful to have a church and a Christian home to come to. Alcoholism and gambling are big problems on police forces. I've seen many marriages break up because of this.

"Many of these problems stem from anxieties and the stress of this job. So often we are faced with life and death

Martin Vuyk

situations. Without a strong belief and Christian fellowship the rest of a police officer's life becomes strained.

"Suicides are also an increasing problem in society and on the police forces. It's frightening."

Vuyk says that if the police could change anything in the legal system, most would agree to having the death penalty installed and heavier sentences on other crimes.

"There's always going to be murder, but perhaps the death penalty would act as a deterrant to pre-meditated murders."

"Some people would think that it (capital punishment) is unbiblical, but I don't think so, and recent polls show most Canadians would like to see it back."

The work of a police officer is dangerous, there's no doubt about that, but Vuyk's wife Evelyn says, "I can't worry all the time Martin is on the job. I'd go crazy. I know he is being taken care of and I leave it in God's hands."

McMaster recognizes Redeemer program

McMaster University in Hamilton has given formal recognition to Redeemer College. At the June meeting of the McMaster Senate, a motion passed which guarantees that students spending one year at Redeemer, after graduating from Grade 12, will receive the same kind of consideration for admission to McMaster University as the graduate of Grade 13.

Confirmation of this recognition was received by the president of Redeemer College, Rev. H.R. De Bolster, in a letter written by Dr. A.A. Lee, president of McMaster University, which said in part:

"I am pleased to inform you of the action taken recently by the University Senate and the Undergraduate Council concerning Redeemer College.

"On June 9, 1982, the Senate approved the following motion, on the recommendation of Undergraduate Council: that the courses offered as Year I of the two-year programme at Redeemer College be accepted by the University as meeting the Grade 13 entrance requirements."

Arend Kersten, recently appointed director of development for Redeemer College, commenting on this latest development, said: "We at Redeemer are simply ecstatic about McMaster's recognition. To be recognized by a public university in this way, even before we open our doors for the first time, is far beyond anything we could have realistically expected. It is just another way in which the Lord has surprised us, as He has done so often this past year. We are convinced that McMaster recognized us because of the calibre of our faculty and the content of our courses. There is no way that McMaster would have given us this kind of recognition had they not been impressed by the professors that have been appointed and the solid program which will be available at Redeemer."

The letter goes beyond simple recognition of Redeemer College in terms of its first-year program. The letter also states that students who have graduated from Grade 13 or first-year college, will be permitted to take McMaster courses while a student at Redeemer.

Dr. Lee's letter says: "Students registered in the second year of Redeemer College will be able to make application to McMaster University to take courses on a letter of permission or as a part-time or occasional student at the University. In such cases, the University will decide whether the student is admissible."

In other words, a student could take three or four courses at Redeemer College and one or two courses simultaneously at McMaster University.

Dr. Lee concludes his letter with the following statement: "I hope that the relationship that has now been established between Redeemer College and McMaster University will be rewarding and beneficial to both institutions."

Redeemer College will now approach the other public universities in Ontario and seek the same kind of recognition that McMaster has given it.

Inside:

Should the Council of CRCs join taskforces? 2
Letters 3/5
Church 4
Conscience controversy dominates Presbyterian Assembly 6
Pastor Ponders 6
They shaped our lives 7
Project Ploughshares talks about military spending 8
Project Ploughshares: Profile of the organization 9
CCRCC — Quo Vadis? — conclusion 10
Befriending the inmates 11
Education: A final graduation 12
Evangelical Fellowship looks at nuclear arms 13
Western Business Directory 13
Dutch 14
Classified Advertising 16
Events 19
Books 20

Viewpoint

Should the Council of CRCs join taskforces?

Keith Knight

Editor

Back in April, we began with a simple question: Should the Council of Christian Reformed Churches in Canada (CCRCC) join such taskforces as Project Ploughshares? That question stemmed out of a similar question which was raised when the Council of CRCs met in November, 1981 in Toronto and it will be answered when Council meets in November, 1983 to decide on the matter.

Back in April, we presented two guest editorials by Ed Vanderkloet which focused on Project Ploughshares but which opened the door for a lively discussion on nuclear disarmament. The topic is timely (it is being discussed in major magazines and periodicals throughout the world) and it also requires a Christian critique.

The discussion within C.C. has revealed that there are both pacifist and activist strands within our community; those who opt for unilateral disarmament and those who prefer a gradual reduction of arms. And in the midst of all that talk, Synod of the Christian Reformed Church came out with a statement on a "just war". The discussion on war in C.C. has involved veterans and victims of Second World War in The Netherlands as well as a new generation of fellow believers who view war from a distance.

But that discussion has not yet come to fruition within C.C. and it will, therefore, be allowed to continue for a while.

But that basic question merits some concluding remarks: Should the Council of Christian Reformed Churches in Canada (CCRCC) join such taskforces as Project Ploughshares? In a word, no!

The question should not concern itself so much with the purpose, mandate and authority of Project Ploughshares. It should focus on the role of the Council of CRCs.

Project Ploughshares has much which could be praised and some things which should be questioned. The same thing applies to other similar taskforces. We should indeed know what they are all about with the view to possibly lending personal support.

Council's task

The Council of CRCs in Canada is simply an association of nine of the 10 Canadian classes (Classis Eastern Canada is presently not a member). It meets to deal with "those ecclesiastical matters which are of common concern to the member classes and which cannot be dealt with equally well either by the local churches or the Synod" (Agreement of Cooperation Between Classes).

Council's mandate deals specifically with six areas: official contact with Canadian government, matters of public relations within Canada, spiritual care in the Canadian Armed Forces, contact with other churches in Canada, liaison with Christian institutions of mercy and social-cultural organizations within Canada; and evangelism in the national context.

There is no formal avenue which the Council can take to become a member in any one of the half-dozen taskforces which are presently under consideration. Such a move would clearly be beyond its mandate.

Council, when it met in 1979, *did* appoint observers to various church coalitions and those observers reported to Council in 1981 through the report of the Committee for Contact with the Government (CCG). The CCG is presumably given the task of fulfilling the mandate with respect to "official contact with Canadian government". That in itself is a large task. That committee is essentially speaking on behalf of the Council of CRCs and, subsequently, on behalf of the nine member classes when it addresses the government.

The CCG is also accountable to the Council of CRCs and, subsequently to the nine classes. When the committee speaks wrongly, it can be corrected by Council or by the nine classes.

The role of a taskforce is one of studying and speaking out on specific issues: Project Ploughshares on militarism, Taskforce on the Churches and Corporate Responsibility on corporate structures, Project North dealing with the native peoples in northern Canada, Interchurch Committee for Human Rights in Latin America as the name itself implies.

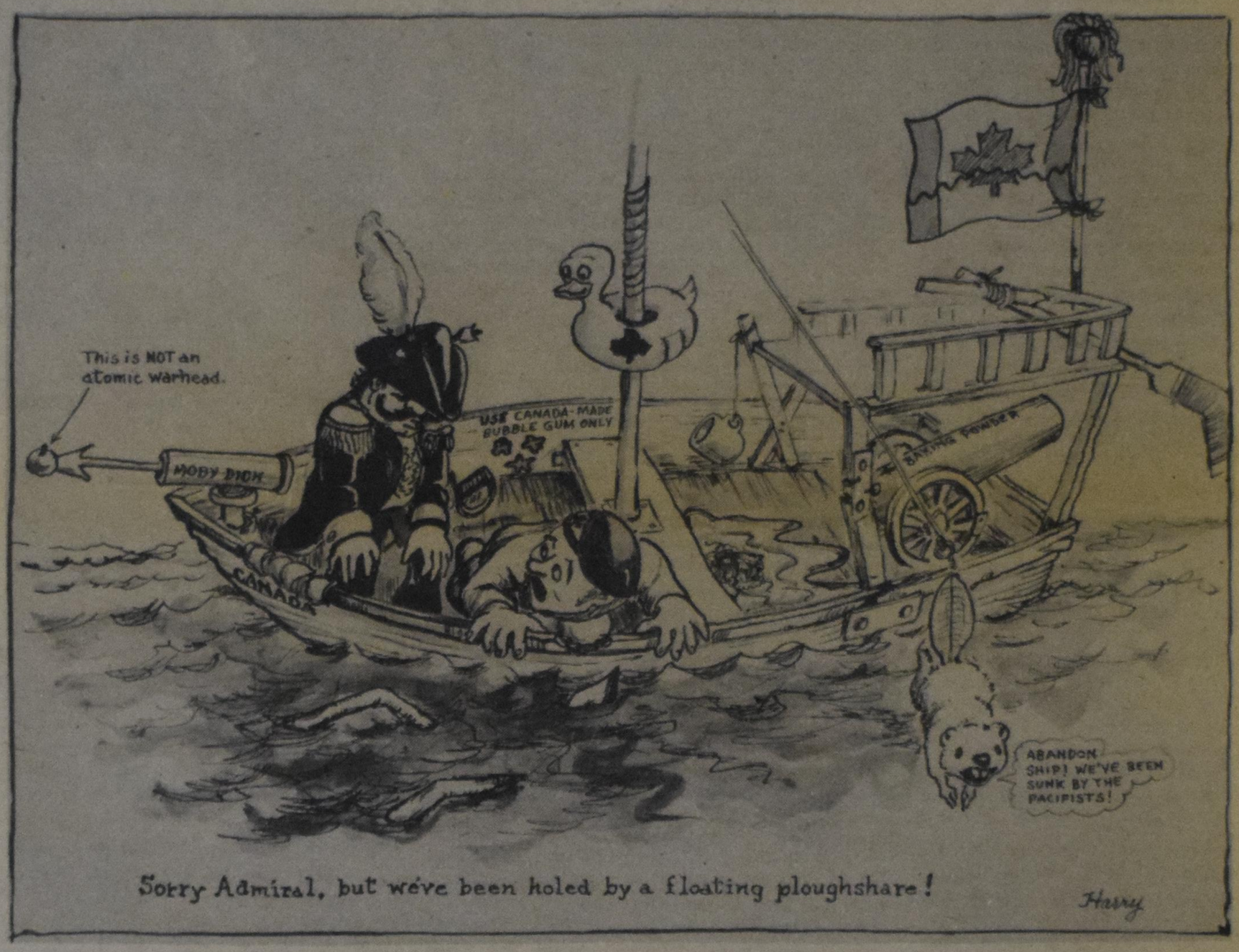
The Council of CRC s of Canada was *not* established to create yet another powerful lobbying group within the nation. It was established out of a felt need that, as Christian Reformed Churches in Canada, there are times when some form of church structure must speak out.

As it so clearly spelt out in the "Agreement of Cooperation Between the Classes of the Christian Reformed Church in Canada", it must deal with ecclesiastical matters — that is, matters pertaining to the church.

When the CCG speaks to government it must do so on behalf of the church; the church's stand on lotteries, war, or abortion. The classes work together through the Council to conduct an effective ministry among the Indians in the Prairies. The Council's Interchurch Relations Committee tries to create a visible presence within the Canadian ecumenical community.

No stand

As a Council, it should not take stands on militarism, political injustice in Latin America or the like. It is an ecclesiastical body, dealing with matters "which cannot be dealt with equally well either by the local churches or the Synod".


This is NOT an atomic warhead.
MOBY DICK
USS CANADA-MADE BUBBLE GUM ONLY
CANADA
ABANDON SHIP! WE'VE BEEN SUNK BY THE PACIFISTS!
Sorry Admiral, but we've been holed by a floating ploughshare!
Harry

As individuals we may have concerns with respect to Canada's military spending, labour injustice, educational injustice, or human injustice. As individuals we are free to join Project Ploughshares, CLAC, CJL, Project North, depending on our interests.

Council must adhere to its far-reaching mandate of speaking on behalf of the classes on those ecclesiastical issues which demand attention. Even though some of these taskforces do fine work in their own respective areas, they should do so separate from the ecclesiastical assemblies. Membership in their organizations should be left to individuals, not to classes and not to an association of classes such as the Council of CRCs in Canada.

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Letters

Appreciates Vanderkloet, promotes worldwide arms reduction

Dear Sir:
It is with much interest that I have read Ed Vanderkloet's guest editorials on "Armament or Disarmament", "Project Ploughshares is Pacifist Propaganda", and the published letters in response to his first two editorials.

First of all, you are to be commended for opening the pages of **Calvinist Contact** to this kind of public debate and for encouraging your readers to get involved. I also wish to express my appreciation to Ed Vanderkloet for his frankness and openness in expressing himself, even though I have a few difficulties here and there with his method of expression.

We are living in an era of much "wishywashiness" on the part of many Christians and churches and, therefore, Ed's strong views are like a breath of fresh air. He is literally calling a spade a spade.

In general I can identify with his views, and it is, therefore, also my hope that he will not permit the many purely emotional rebuttals to discourage him, but to take to heart the helpful criticism.

Personally, I believe that the Bible teaches that there is such a concept as a "just" war and that this would not exclude the use of the modern weapons of mass destruction. All will agree that there is a difference between nuclear and conventional warfare. However, when one places the one over against the other in relation to the concept "just", is to pose a false dilemma.

Reality teaches us that all wars are a terrible waste of lives and material. It makes little or no difference whether one is killed via a firebombing or via a nuclear attack, the result is the same. The only difference is for the survivors who, in the case of a nuclear attack, may face much suffering and possibly a completely contaminated environment. This thought is enough to make any sane person shudder.

Nevertheless, when a war is forced upon a nation it must fight for its survival and as such, in self defence. I firmly believe that when a nation fights in self defence that its war is just, and that then all its citizens must do their utmost in their cooperation with their government. In this respect the pacifistic slogans such as "better red than dead" are not only anti-Christian, but also too foolish to even consider for a moment.

God has given governments for the well being of the nations. These governments must not only suppress and punish evil; promote the moral and economic well-being of its citizens etc., but they must also defend their citizens against foreign aggressors. The latter is all included under the Lord's words in Paul's letter to the Romans (13;1ff) i.e. government "is God's servant to do you good".

In order to seek the best in such a defence of its citizens a government may have to resort to using nuclear arms. The very fact that a government takes a strong stand in this respect and lets the world know that it is ready to repel any foreign aggression with either a conventional or nuclear response is in itself a strong promotion of peace. The reasonableness of a strong deterrence in order to promote peace is not strange to biblical reasoning either. Read e.g. Luke 14:31-32.

As Christians we should encourage our government to strike a healthy balance between social and defence spending in order that we may retain the freedom we still enjoy in this country. However, we should also encourage it to do its utmost, e.g. via the United Nations, to promote a worldwide reduction in arms development and deployment, as well as a general nuclear disarmament.

However, it stands to reason that any unilateral action in this respect on the part of our government would be dangerous for our country since it could result in the loss of the peace and freedom we now have, i.e. it would make a nation "easy pickings" for a communist takeover or nuclear blackmail. It is, therefore, quite understandable that the Communist Party loves the present world-peace movement and its anti-nuclear demonstrations. The Soviet Union loves these demonstrations anywhere but in its own country, as the recent news has shown.

It is my hope that all Christians will realize that true world peace will not become a reality until our Lord returns, and that until that great day we will continue to live with the constant threat of war and the actual convulsions of wars. In the meantime, we may rejoice in the peace we have with God through Jesus Christ our Lord, a peace of which a true Christian cannot be robbed.

Rev. Simon DeBruin,
Canadian Reformed Church,
Edmonton, Alta.

Huguenot faith is alive in Quebec

Dear Sir:
The faith of the martyrs never dies! I just finished reading the article "The Huguenot Cross and its origin", dated April 23, 1982, which I found very interesting. It is, however, lacking in one important aspect. The writer has forgotten to mention the fact that today the faith of the Huguenots is alive and burning strong, not only in France among the Evangelical Reformed Churches of France, but also in our own country among the members of the Alliance Reformee Evangelique in Quebec.

As a matter of fact this Alliance decided to adopt the Huguenot Cross as its own emblem, because it wants to promote the heritage of the Huguenots wherever it can.

And the Lord is using the Alliance in an exciting way. Through our Revue Parole, through the publications of Editions Parole and through the work of the Institut Farel we have been able to contact a large number of people and the seed is being sown, promising a good harvest in due time.

So here in Quebec we are not really "crying for what could have been" but we are eagerly waiting for what will be and we are working for it with joy.

Please allow me to share with you the latest exciting news concerning the Institut Farel in Quebec City: I have received word that the library of Laval University is available to our students, in the sense that they are welcome to use it and its resources, without any charge. Only if students want to borrow books they must pay an annual fee. This is great news and opens up many possibilities. We ask that you join us in praising the Lord for his abundant goodness.

Martin D. Geleynse,
Coordinator, Institut Farel,
Quebec City

Both Roman Catholicism and WCC are false

Dear Sir:
I have noticed in recent issues of the **Calvinist Contact** that the World Council of Churches and the Church of Rome are receiving frequent and favourable mention. Anne Hutten, in her editorials, would lead us to seek instruction from the World Council and the Pope of Rome. Harry Boer mocks the C.R.C. for being "too orthodox to join the World Council of Churches."

Let us not forget that there are true and false churches in this world. Our Belgic Confession says in Art. XXIX — "As for the false Church, it ascribes more power and authority to itself and its ordinances than to the Word of God, and will not submit itself to the yoke of Christ. Neither does it administer the sacraments as appointed by Christ in His Word, but adds to and takes from them, as it thinks proper; it relies more upon men than upon Christ; and persecutes those who live holily according to the Word of God and rebuke it for its errors, covetousness, and idolatry."

These words of our Confession most accurately describe the World Council of Churches, an organization notorious for its left-wing politics, its compromises with atheistic communism, and its open support for and funding of terrorists who are murdering so many people, our Reformed brothers and sisters also, in South Africa, Rhodesia, and South West Africa.

Also, have we so easily forgotten that after the St. Bartholomew's Day Massacre, when thousands of Reformed men, women, and children lay murdered in the streets of Paris, the Pope in Rome held a public celebration of the event. The recent visit of the present Pope to Portugal, where he thanked and glorified not God but the Virgin Mary for his recovery from gunshot wounds, should remind us that Rome has not changed its doctrines in the least.

Our Belgic Confession tells us: "These two Churches (the true and the false) are easily known and distinguished from each other." Several recent articles in **Calvinist Contact** by Hutten, Boer, et al, did the Reformed community a disservice by not distinguishing the true from the false. My hope is that readers will be more perceptive than these writers in recognizing the World Council and the Church of Rome for what they are, namely, false.

Rev. Gregg V. Martin,
Charlottetown, P.E.I.

"I cannot believe the pacifists"

Dear Sir:
I write in support of Ed Vanderkloet and his editorials. Whenever I contemplate the fact that I have freedom to worship, to work, to study, to think, freedom to do what I want, I think not why it is that the world is so bad, but instead why it is that in a large part of the planet things are so tremendously good.

I am forced to remember that I owe my happiness largely to the thousands who spilled their blood against aggressors. In the post Second World War years freedom for us has existed because the terror of nazism was beaten back by means of fire and death in the hands of the allies. It is the threat of annihilation by this similar alliance, now called NATO, that keeps the Soviets from advancing.

Therefore, I cannot believe the pacifists. Nor do I trust peace movements or disarmament movements that do not hold the hope of peace in one hand without the threat of war in the other. The U.S.S.R. will not be motivated by our goodwill. It may agree to arms reduction if it perceives that we have the will to win the arms race and if it realizes that its destruction is assured if it launches a first strike.

Those who do not like militarism should remember that we owe our freedom largely to it. Unless the sinful nature of man has changed in the last forty years, we will continue to need militarism and so will all of the world that wants to be free. Let us pray and allow that governments who are more just be given the support they need to wage the inescapable war against governments that crush their subjects and neighbours.

Although, Mr. Vanderkloet's opponents have a more appealing view, his is the more accurate. Scripture indicates that governments wield the sword to threaten the wrongdoer. The Armament or Disarmament series presents what I believe to be a Christian view.

Mike Veenema,
Hamilton, Ont.

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Church

The church has an interest in the penal system

Do our prisons rehabilitate? Are we really informed about our penal system? Did you know that 80% of those in prison are there for non-violent crimes?

Canada has 93 citizens in prison for every 100,000 population — the Netherlands has 22. The penal system is a major industry in Canada. 80% of those in federal penitentiaries are repeaters. If there are faults in the system, can we do anything about it?

There recently was a panel discussion by four people who are closely involved in various ways with the system. They are: Dr. W. Stuebing, President of the Citizen's Advisory Committee for the Bowden Penitentiary; Mr. J. Walker, representing the John Howard Society; A man who has served much time behind bars; and a member of our volunteer visiting group.

This meeting was held at the Blackfalds United Church Hall and was sponsored by the Committee for Justice and Liberty.

Bethel Chr. Ref. Church,
Lacombe, AB

Project Way-Way by request

Three members of the church met with four members of the Way-Way Indian Reserve near Robin. The meeting held in the church here, was initiated by Lyle Longclaws in an attempt to spark the interest of this church for our support of a project to implement spiritual emphasis in the Indian community.

Lyle Longclaws feels strongly for the need of spiritual, Christian emphasis and attitudes to instill in his band the desire to become self-sufficient, morally based and spiritually guided. He has already done a lot of background work on this project with the help of John Oldencamp, a Presbyterian minister presently working on the reserve. Lyle has made a presentation soliciting support from CRWRC, who told him the first thing he should do is obtain support from a local church, through which the CRWRC could work.

Presently, plans are that a lay-worker from CRWRC, preferably with agricultural background, could work with John Oldencamp in the guiding of the Indians spiritually, morally and agriculturally in the restructuring of their lives. Remember, they came asking. Please keep this project in your prayers.

First Chr. Ref. Church,
Brandon (MB)

Seamen express gratitude for parcels

The following is an excerpt of a letter received by the family D. Bruinsma in return to their sending of a Christmas parcel to a seafarer:

Dear Christian Brother Durk, Willy and Bruinsma children:

May God bless you and grant you eternal peace. This is to acknowledge receipt of your Christmas gift and short letter to the sailors at sea.

I am of Greek nationality and my vessel is under the Greek flag. My crew consists of 28 men, Christians and otherwise. We get along fine. Before the traditional "Turkey Meal" I distributed all the parcels to the members of the crew and read the nice letter addressed to all of us seafarers. Then we enjoyed with the blessings of our Lord, the rich meal and we had a lot of fun.

Everybody was happy to receive something unexpectedly. I hope that more will drop a line or two to the good people that took the time to send those nice gifts and letters. The good Lord has taken really good care of us. Although we are sailing the notorious North Atlantic in the middle of winter, the weather is just lovely. Just the right weather to enjoy the great event of Christ's birth. Nobody could expect anything better than that.

I can assure you that your gesture is highly appreciated by all of us at sea. I have been at sea for many years, but this is the first time that something of this sort occurred to me. Whoever had this fantastic idea should be praised appropriately.

Friendly yours Xenophon Brilles.

Maranatha Chr. Ref. Church,
Bowmanville, ON

... and senders appreciate reactions

For the twelfth time in a row we organized an action to present as many seamen as possible with a gift for Christmas. Throughout our province in all, except three Christian Reformed Churches, parcels were made at home, in Sunday school, and at senior citizen homes or clubs. They were brought to church, collected and entrusted to the local ship visitors or sent to the central office at 7449 Kerr St., Vancouver.

Harbours where seamen were presented with gifts were Port Alberni, Duncan area, Victoria, Kitimat (by the Terrace people), Robertsbank (by the Ladner visitors), Surrey, Port Moody and Vancouver. With the help of Cor Hiemstra and Bill Potma, I was able to get 1,462 parcels on ships in Vancouver and Port Moody. Cor provided five Polish fishing vessels with gifts and Bill took them to Port Moody.

As much as possible we brought — besides Christian literature and cassettes — Christmas cards and 1982 calendars along, items they really treasured.

From several people in our churches I heard that they had received a reaction in the form of a letter, a postcard or even a present from the seafarer who was the recipient of their gift! An increasing number of parcels came by mail. It was a delight to see all those boxes delivered to our home, mostly from Alberta and Manitoba, but also one from Ontario! Or as they say here in B.C., "from the East." A heartfelt thanks to all who cooperated!

Our congregation's contribution totalled 70 parcels.

Dick Jol,
Richmond (BC)
Chr. Ref. Church

"People of the book" in Sierra Leone

Rog Kraker and I continue to work on a strategy for evangelizing a Muslim community among the Koranko in Sierra Leone. Most of the people in the villages where we live are third and fourth generation Muslims. They are not antagonistic to any of us, but when we bring up the subject of Christ and Christianity, the response is silence and polite withdrawal. I am sure that there would be no opposition even if we were to build a church building; but the people would look at this as an addition to the prestige of the village rather than as a place to worship God in Christ. Planting a church that consists of believers is a far cry from putting up a structure of some type. Somehow we must get to the hearts of the leaders in the Muslim community.

We are accepted here as people of the book, with common roots in our father Abraham; but when it comes to matters of theology such as Christ's divinity and the doctrine of the Trinity, we are regarded as polytheists. The Muslims believe that Jesus was a prophet, but his saving work on the cross is denied. Mohammed is considered a greater prophet who restored monotheism to its original form. All of us here are still learning about Islam and especially about West African Islam which we must know before we can reach the Koranko.

Paul Kortenhoven,
Sierra Leone, West Africa,
First Chr. Ref. Church,
Thunder Bay, ON

Council changes in pre-service prayers

Our church council decided to eliminate the council prayer after the evening service. Instead the elder in charge will meet with the pastor before the evening service for prayer. Council, as a whole, will meet before the morning service and any special service. Reasons for this decision are the following: Very often the prayer becomes a repetition of prayers offered during the service; it is important for the pastors and office bearers to mix with the people; yet, it is important to meet for prayer in some way before every worship service to ask for God's blessing and the Holy Spirit's guidance.

First Chr. Ref. Church,
Victoria, BC

Church News

Christian Reformed

Called

— to Fenwick, Ont., Candidate Henry Bruinsma of Bowmanville, Ont.

Accepted

— to London (Bethel), Ont., Rev. Philip Stel of York, Ont.

Declined

— to Kitchener, Ont., Rev. Philip Stel of York, Ont.

— to Blenheim, Ont., Rev. S.A. Van Daalen of Terrace, BC

New church home

As of July 4, the Ebenezer CRC of Leduc, Alta., will hold worship services in the chapel of the Notre Dame Catholic School, 66 South Park Drive. Services continue to be held at 10 a.m. and 7:30 p.m.

Items on this page are extracted from reformed church bulletins across Canada. Clerks are urged to submit both church bulletins and monthly/by-monthly church or classis newsletters to:
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Letters

Graham should have denounced communism: Wurmbrand

Dear Sir:
Many ask me about my opinion of Billy Graham's trip to Moscow. Billy Graham has not gone to Moscow alone. Other personalities of American church life have gone, too. What follows below applies — with qualifications and modification in certain cases — to all those who attended the Moscow peace conference.

Billy Graham has been an outspoken anti-communist. He had called communism the devil's militia. He had said that communism and Christianity cannot coexist.

In my homeland, Romania, and in other communist countries, this stand of Billy Graham has encouraged the local Christians to withstand communism.

The sermons of Billy Graham denouncing communism were translated and multiplied secretly. Christians entered in prison for having distributed his sermons. My friend Vasile Rascol was sentenced in Bucharest to three years of jail. He had distributed not only Bibles but also Billy Graham's writings. He is in USA now. He has written to Billy Graham, telling him this story and what he has suffered. Billy did not even acknowledge his letter. He did not show the slightest sign of friendship for one who had suffered for God but also for propagating Graham's views.

Billy Graham has given up his anti-communist stand. It had been an essential part of his message. If this could be abandoned, how much credibility has the rest of the message? How much of what Billy Graham preached and preaches is reliable?

It is written: "If any man speak, let him speak as the oracles of God". The oracles of God do not change according to political fashions. Does Billy Graham always preach the oracles of God?

What new facts have intervened to make Billy Graham change his stand? Has communism changed its anti-religious attitude? No. In all communist countries, the state continues to publish anti-religious literature and enforces it on the public. Has communism ceased to be satanic? When did the rupture between satan and communism happen? They have killed with a satanic ritual the Baptist Hmara and Catholic priests in Lithuania and Czechoslovakia. Hmara had his tongue cut off and his belly ripped open.

Billy Graham has stopped to say one word against communism. As for those who believed what he said and are in prison because of this — the Soviet Baptists Hrapov, Miniakov, Skorniakov, etc., as well as those of other religions in diverse communist countries — Billy Graham never said one word of compassion for them.

At the conference on evangelism in Lausanne, not one evangelist who has suffered in a communist prison was invited, though many are now in the free world: H. Popov, 13 years in jail in Bulgaria, Hamm, Hartfeld, Rose, Esau, etc., some of them men who were 20 years in Siberia for their faith. Several of them came to the conference uninvited. They could speak to a few in a private meeting.

The real evangelists from communist countries, those who had suffered for the cause, were not invited. But in Lausanne, as in Bangkok, well-known collaborators of the communists from among the pastors were invited and paraded. Privately, they expressed their wonder how it happened that just they were invited.

Speak out

Billy Graham was invited to Moscow by the Soviet government through its agents in the Orthodox patriarchy and the official Baptist church. Solzhenitsyn knows Russia well. He calls the official church leaders of the Soviet Union "ecclesiastical ambassadors of the Prince of Darkness." They would never dare to invite anybody without precise order from their atheist bosses.

Whoever invited him, Billy Graham's duty was to go. I would have gone, too. We must go anywhere to preach the Gospel and to denounce sin, the enemy which crucified the Lord.

John the Baptist went when invited by Herod to his palace, but also told Herod his sin to his face. Jesus accepted invitations of Pharisees to share meals with them, and passing over the rules of courtesy for invited guests, spoke out against the sin of pharisaism.

Billy Graham should have gone to Moscow and should have spoken at the peace conference of the fact that the Soviets have killed 66 million innocents (the figure is given by Solzhenitsyn). He should have said there how the Soviets disturbed the peace of the world by stealing the Baltic countries, Eastern Europe, Afghanistan. He should have taken the defense of the many imprisoned Christians.

Billy Graham is a Christian. He should have sought Christ in Moscow. Christ gives his moscovite address in Matthew 25: "I was in jail". Why did he not visit the imprisoned brethren?

How can an evangelist go to a country known for the number of imprisoned believers and not even try to see the prisoners? Billy Graham broke their hearts.

The communists are too clever not to use Billy Graham's visit to demoralize the Christian prisoners.

Billy Graham can be sure his visit to Moscow and his speech in the Baptist church there that we must obey authorities (which is an implicit condemnation of the Christians imprisoned as lawbreakers) will be read to the prisoners to make them deny their faith.

After seeing Dobrynin, the Soviet ambassador to Washington, Billy Graham said he had become his friend. Dobrynin is a member of the Central Committee of the Communist Party, according to whose instructions the Baptists Lambdin, Deynega, Ostapenko and numerous Orthodox Christian and Catholics were killed. How can Billy be his friend? Friendship with the world is enmity against God.

At the conference an anti-Israeli resolution was taken. There was not one dissenting vote. Perhaps Billy Graham has not been there. The worse for him. He should have been there and taken the defense of Israel.

Authority

Billy preached in the Moscow Baptist Church about obedience to authorities. Was it this he would have preached to Jews under Hitler or to victims of the Inquisition? The communist authorities are Christ-killers to whom we owe one thing: utter resistance.

Billy Graham spreads the Soviet lie about 20,000 churches functioning in USSR. How is it then that Moscow, a town of 7 million has only one Protestant church, called Baptist, but which is also the only church for Lutherans, Mennonites, Brethren, Pentecostals and Adventists? This town of 7 million inhabitants has also only one Catholic church and one synagogue.

His comparison of the restrictions in USA on religion with those in USSR is dishonest. In USSR we don't have to do with restrictions, but with torturing of Christians and with murdering many of them.

The faith of many was shaken when Billy Graham praised the non-existent religious liberties in Hungary and Poland. Mine was shaken. I passed through a dark night of the soul and wondered about a faith in which it is permissible to tread on the blood of so many martyrs for Christ in those countries.

Richard Wurmbrand,
Jesus to the Communist World,
Preveranges, Switzerland

Convinced that Ploughshares is wrong

Dear Sir:
I wish to express my total agreement with the two guest editorials of Mr. Ed Vanderkloet (April 23 and 30).

It was distressing to note, however, the total lack of support in the Reformed community for his opinions. So far, the only encouraging support came from the Baptist camp. I sincerely hope that in the coming weeks this will change and that a more appreciative attitude will surface in support of Mr. Vanderkloet's sound thinking.

Surprisingly, even a highly respected member and leader in our community relegated the articles to "emotional diatribe that angered him deeply". Such remarks show how easily, otherwise, well informed people fall for movements such as Project Ploughshares. Had this brother, and others with him, taken a more careful note of P.P. material, their reaction to the editorials would have been different.

I agree that a more detailed argument against P.P. was in order. That has now been satisfied with Mr. Vanderkloet's excellent analyses, based on P.P.'s own material, "Project Ploughshares is Pacifist Propaganda" (C.C. June 11/82).

This article, as well as my own reading of P.P. material have convinced me that we as a reformed community must not get involved with such groups. Mr. Vanderkloet's appeal to the Council of Christian Reformed Churches in Canada not to go along with the proposal to become a sponsoring organization of P.P., should have the support of all Reformed Christians.

To get involved too deeply with the mainline churches and their organizations on the issues before us will hurt our Reformed witness.

They do not generally support us in our endeavours in the field of labour or education nor are we ready to give up these activities. So, why get on their band-wagon which tends to lead us away from a fair and just position on disarmament and other related matters?

Their often one-sided critique on free societies such as Canada and the United States without mentioning the terribly deplorable conditions in two-thirds of the world should be reason enough to stay away from them.

Since no protest is found in their literature about such conditions, for example, Christians and Jews imprisoned for their faith, working without protection in the uranium mines and uranium enrichment plants in the U.S.S.R., shows the same biased attitude as the World Council of Churches.

It is sad enough to find in the letters of response to Mr. Vanderkloet's articles the same trend. For a number of years I have been warning about this shift in direction in the pages of this magazine and other Reformed periodicals as well as in private conversations.

I, too, appeal to the Council not to get involved, but rather to seek out those with whom we can work out a more just and equitable policy on the perplexing questions that confront us. So help us God.

Klaas Brobbel,
St. Thomas, Ontario

Be critical of Graham, but laugh at ourselves

Dear Sir:
I would like to comment on two items in your June 11 issue.

First, re: "Graham Preaches in Moscow": Your story is one-sided in that it does not make the reader aware of important negative aspects of Graham's trip — and there were quite a few, according to reports in The Banner, in Time, and other news magazines.

You neglected to mention Graham's insidious remark that he had "seen no evidence" of religious persecution in the Soviet Union, his quotation of the Romans 13 passage about obeying authorities, and the implications that these and other naive, unwise ccmments hold for Russian Christians. You failed to report that there is a considerable body of opinion (Christian as well as non-Christian) that feels that such comments, and indeed Graham's entire trip, were more detrimental than helpful to Christians in the U.S.S.R.

I realize you presented this as a news story, without specific editorial comments. News, however, always has more than one side. And the side you left out throws a very different light on the story.

Second, re the editorial: "What Purpose Hath Humour in Our Lives?": Your comments on humour were very welcome. We do indeed take ourselves far too seriously. Though I don't think most of us have trouble laughing at funny little everyday situations, somehow when it comes to matters of faith and principle, (which should, of course, be everyday matters) our humour quickly evaporates. After all, the Truth is serious business. What we must realize, however, is that poking fun of the peculiarities of our **response** to the Truth is NOT the same as poking fun of the Truth. Just as a person is not psychically healthy unless (s)he can laugh at her(him)self, so the church community that never laughs at itself is unhealthy, and dull as well.

The members of our household are avid fans of The Wittenburg Door. We have long wished there were a Reformed version to keep us on our toes. I believe we need to encourage those among us who have the gift of making us laugh. But we especially need to cultivate the talents of people who can first make us realize, and then smile at our church's quirks, rather than taking offense at those who point them out.

Marian Van Til,
St. Catharines, Ont.

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The art of reading

"Of making many books there is no end, and much study wearies the body." The preacher of Ecclesiastes tells us that in the Bible. I have a suspicion that a lot of students in our schools heartily agree with that. In my college days we used to sing a little ditty that went like this: "The more you learn, the more you forget; The more you forget, the less you learn; The less you learn, the less you forget; So why study?"

Some years ago, I read some statistics that indicated that in three years from then students would be required to obtain twice the amount of factual knowledge which was required in the schools at that time.

That might lead us to believe that we have become quite sophisticated. I am not so convinced, however, that with the increase in factual knowledge we have become all that better equipped to live a full-orbed life today. I am afraid that sometimes we live rather shallow lives.

A lot of people today do hardly any reading at all. In addition to that, there are many books and magazines on the market today that are not providing such wholesome reading. And then there is the phenomenon of speed reading. We read fast, but do we understand what we read? That reminds me of an evangelist by the name of Philip who once asked an Ethiopean who was reading Isaiah: "Do you understand what you read?"

There used to be a time when people would read whole books. I mean they would read a book from cover to cover. If it was a good book they would read it a second time, and if it was an outstandingly good book they would actually take the bother to read it a third time. Well, by that time they could discuss the contents of that book. They had thoroughly digested what they found between the covers of that book.

They knew the introduction, the message or argument, the conclusions. They had wrestled with what the author attempted to communicate. Today we can't afford the luxury to read a book through anymore. We read a few chapters and put the book aside. Something else has come up that we need to attend to.

A whole lot of other books, magazines, and articles have been piled on our desk in the meantime. What that means is that we do not come to grips with the author's thoughts. We have not digested his argument nor seen the conclusions he drew from that argument. You look at T.V. today. You see something that catches your interest. You say by yourself, hey what is that? But another image has already appeared on the screen. You have no time to ask questions, to evaluate, to critique what you see. It is all bombarded at you with a relentless rapidity that does not allow you to stop and take stock of what you are taking in.

Today we produce a host of specialists who are experts in their fields, but hardly know anything else. And so we are also left to the mercy of the specialist. I am not denying that we need specialists. I realize that with an ever increasing amount of knowledge, no one can have the monopoly on everything. But I fear that we begin to live more and more superficial lives. We no longer see the totality of life.

What we frequently lack today is self-discipline. Since we can have the most sophisticated musical equipment in our living room, there is no need anymore to produce our own music through painstaking practices on the piano. Since we have calculators for a small price, why try to figure things out by straining our brain? We have much safer guarantee of the right answers with the calculator.

So where does this lead us? I would think that we should discipline ourselves to do a fair amount of selective reading. And that we should take time to read a book through and then sit down and reflect on what we have read. I find this to be most rewarding in reading the Bible. Read through a whole book or a whole New Testament letter and then seek to grasp the author's meaning of such a book or letter. What is the thrust of what he is saying? To whom is he addressing himself? What issue does he present? What solution is he offering? What conclusions does he draw? What on earth does this have to do with me now?

Many people read the Bible and without seeking to answer such questions find immediate analogies to their own situations and then quickly apply what they read to themselves. That is just moralism, seeking a moral in the story

For that you can just as well go to "Alice in Wonderland". You'll find some beautiful morals there. Such reading of the Bible is, of course, reading out of context. And when you read something out of context you make it say what it does not say. By all means read! But then seek to answer the question; "Do you understand what you read?" Acts 8:30.

Rev. Boonstra is pastor of the Maple Ridge [BC] Christian Reformed Church.

Conscience controversy dominates Presbyterian Assembly

Rev. K.J. Stewart

The Presbyterian Church in Canada's 108th General Assembly has dealt a heavy blow to reformed-evangelicals in its midst by ruling, June 10th, that all its ministers must be prepared to participate in the ordination of women to the offices of pastor and ruling elder.

The Assembly, which met June 6 - 11 in Toronto's historic Knox Church, was dominated by this issue as by no other. A minister commissioner (delegate) spoke for many when he implored the Assembly to provide for up to three hours for the airing of the matter "so that the question can be settled once and for all".

The denomination, which has permitted the entry of women into the offices of pastor and ruling elder since 1966, has been wracked by disputes since the Assembly of 1979 over what the law of 1966 implied concerning the ministers and candidates who could not in good conscience support the practice. Finally in 1981, after some 40 overtures and petitions of diverse viewpoints were received on the matter, that Assembly appointed a twenty-member "task force" to bring in recommendations.

As it turned out, the task force produced few surprises. Its majority seems to have pressed early and continuously for a restrictive policy, modelled after that of the liberal United Presbyterian Church in the U.S.A. However, a significant minority of six within the task force (including one woman elder) were unable to support such a policy and recommended instead a plan modelled after that of the Reformed Church in America. The latter would have guarded both the rights of women to be elected and ordained and the rights of conscience of ministers and candidates unprepared to personally support the practice.

Minority

While this minority view was defended ably from the floor of the Assembly by spokesmen for the reformed-evangelical segment of the church (which, while of several views on the ordination itself, was of one mind on the rights of conscience) as the only available method for preserving the unity of the denomination, the final outcome of the debate seems never to have been in doubt.

Even a moving last-minute appeal from a "centrist" minister and elder, pleading for time and leniency while some "third way" was found, fell on deaf ears. The Assembly of about 250, clearly weary of the question, voted approximately 4 to 1 in favour of the restrictive path. At that point, no less than 18 of the minority view stood to their feet and requested that their dissent from the decision taken be recorded in the minutes.

The consequences of the decision are quite plain. Candidates for the ministry, unprepared to be bound by the policy which requires their participation in ordinations they do not support, will not be eligible for ordination themselves. Presently ordained ministers who will not uphold the policy will now be open to as yet undefined disciplinary actions. Having ruled that liberty of conscience is internal, and thus to be enjoyed, while liberty of action, as external, cannot be permitted, the Assembly has left no course of action open to such candidates and ministers but to participate and record dissent.

Clearly, the Assembly ruling has ventured into a very sensitive area both in regard to the Scriptural teaching of the connection between belief and action and in regard to its own legal constitution, which limits the powers of Assembly to that of "announcing what Christ has revealed, and applying His law according to His direction". For the next year, a nebulous policy of "pastoral care" is to be followed until special guidelines for dealing with opposition can be drafted.

The question of the law's impact is hardly hypothetical. On Tuesday, June 27th, it was to be determined whether or not the Cote Des Neiges congregation of Montreal will be permitted to call as its minister the Rev. John Vaudry of Cape Breton, Nova Scotia. The liberal presbytery of Montreal has been obstructing the call to Mr. Vaudry for many months on the ground that he would not give assurances of support for these ordination policies.

It now appears that nothing less than complete capitulation on the part of Mr. Vaudry will open the way for his induction at the hands of the presbytery. Other calls pending to reformed-evangelical ministers are also likely to become bones of contention in the light of the Assembly ruling. Therefore, the threat of division, pointed to by the reformed-evangelicals in the Assembly while pleading for a policy of toleration, remains very real.

In other actions, the Assembly — ably presided over by its moderator, the Rev. Wayne Smith of Cambridge, Ont., agreed to attempt the planting of ten new congregations per year (although the looming shortage of ministers due to retirements raises questions about the attainability of this).

It was also resolved that serious study be given this year to a scheme of "designated giving" whereby the first 80 per cent of a congregation's denominational quota would be used for general budgetary purposes while the remaining 20 per cent could be diverted to denominationally approved projects of the congregation's choosing.

For life

In matters doctrinal, tremendous grass-roots opposition has led to the shelving of a proposal for term-service for ruling elders (they presently serve for life). Great caution has been urged in the opening up of the Lord's Supper to children. The doctrine committee has turned aside as insubstantial a challenge of the Westminster Confession of Faith's teaching on double predestination; however, the committee's answer falls far short of an affirmation of the doctrine's truthfulness. The doctrine committee also reported that it would circulate for study in autumn 1982 a draft of a proposed "brief statement of faith".

In the realm of inter-church affairs, the P.C.C. resolved to press on towards full participation in the wider ecumenical fellowship slated to replace the existing Canadian Council of Churches. For the first time, the P.C.C. sent a delegate (Mrs. Heather Johnston of Hamilton, Ont.) as delegate to the Synod of the C.R.C. in Grand Rapids.

Rev. Stewart is minister in the Parry Sound Presbyterian Church.

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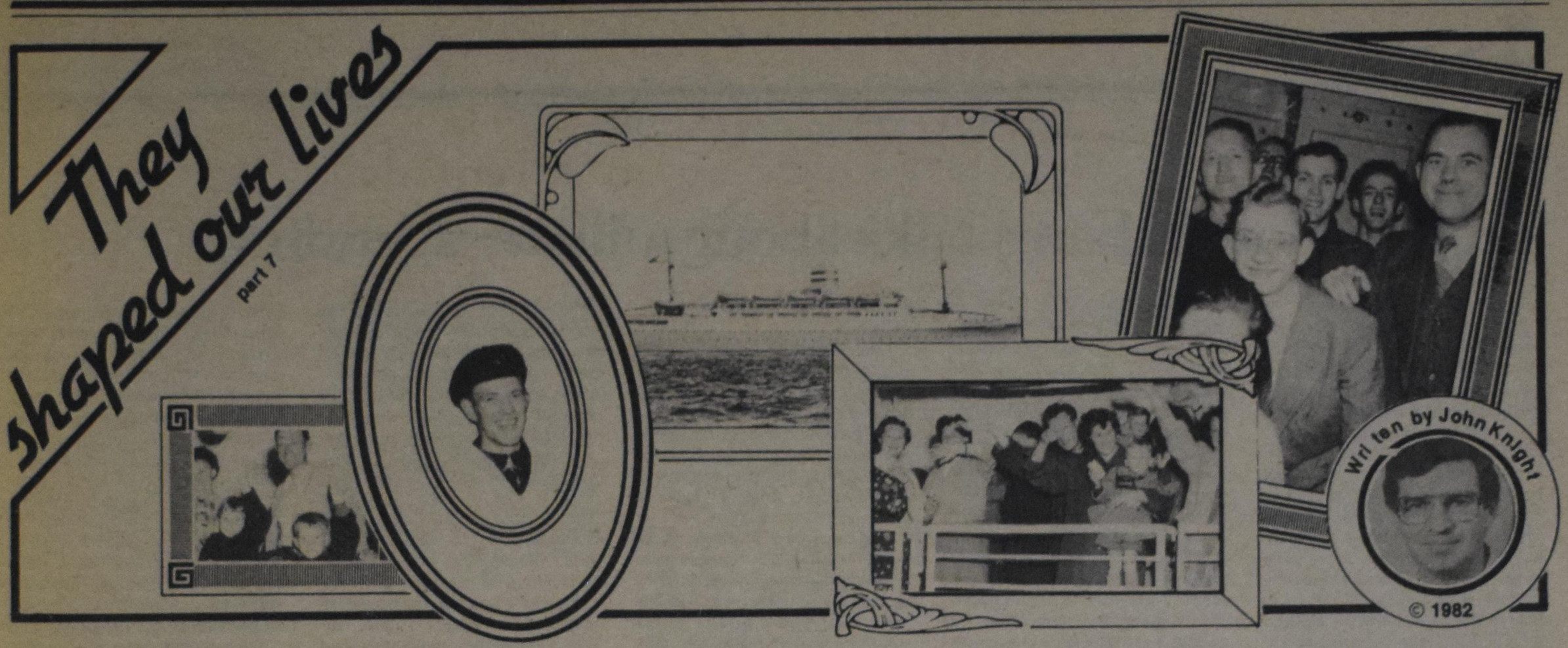

Getting ready to move

"It is Easter Sunday. But the real joy of the resurrection somehow escapes us. During the 10:30 service Freeke made profession of faith. Maybe it isn't quite fair that the last Sunday she is to spend in The Netherlands should also be the day of her profession. It was a pleasant surprise to hear us mentioned in the congregational prayer, a prayer for Miss Bouwman and her fiance who will be leaving for Canada this week.

"How often haven't we heard the church pray for one of its members? Now that it's our turn it feels strange and unreal. Still, it shows how much we belong to this congregation. May we feel equally at home when we get to Canada."

The last Sunday in the old country, with relatives and friends stopping by must have been an emotional experience for many immigrants. But unlike **Harmen Boersma** of Woodstock, Ontario who kept a very detailed diary during his last days in The Netherlands, very little was written by anyone before their trip to the new world. There was a good reason for this. There simply wasn't time to sit down and reflect. Not only did it take much time and energy to get ready, but the precious quiet moments in between were used to spend with family and acquaintances.

Most immigrants who came in the forties and early fifties were very much aware that they might never return, not even for a visit. A 9-day boat trip wasn't made easily, air travel wasn't common and resources to pay for either were not likely to be earned for many, many years. The one-way trip to Canada had eaten up the life savings, and then some, of many post-war immigrants. It seemed like the final weeks in The Netherlands would indeed be that. Going to Canada was a one-way ticket.

But the intense feelings that many went through were captured well in Mr. Boersma's diary. He speaks for many when he talks about tensions and how they were expressed:

"Our approaching departure is tough on both of our parents. It's clear they're burdened by our leaving, and bothered.

"Never in my life have mom and I exchanged such cutting comments as now. Suspicions are aired and bring strong reactions. We're both sorry. It hurts more than we're willing to admit. But it's an effective way to relieve tension. Somehow our relationship becomes purified, more honest and open. Life at home has never been this intense. And still, even with the ugliness I wouldn't want to miss these final days. Writing things down helps me to capture their quality. Somehow I want to hang on to these moments and capture them forever."

Money matters

Getting ready for emigration wasn't easy. It involved more than just packing and moving away. It meant leaving a way of life and exchanging it for a very unsure future in a strange, faraway country. How different life would be on the other side and how it would affect family life could only be guessed.

Fathers and mothers had to decide what to take along and what to leave behind. Taxes and tuition fees had to be paid before permission could be granted to leave the country. If there were payments due it could force a last minute sale of livingroom furniture, radio or silverware. If there was money left over, money that couldn't be taken out of the country, it was spent on new things that could be taken along. Some families splurged on clothing and packed enough underwear to last a decade. This would include the knitted *borstrokken* which proved to be impractical to wear, even in 'cold' Canada.

Several emigrants bought prefabricated homes and shipped them to their new destination. They were wooden structures, built for overseas use. The same prefabs that went to Canada also accompanied emigrants to Australia and Brazil. Insulation would have to be done after assembly to fit the climate.

Up until 1951 emigrants paid their own way and moved without government subsidy. That situation changed when Dutch legislators voted to assist needy families in their relocation efforts. Travel support, including surface travel in Canada (usually by rail) was welcomed by many who, otherwise, could not afford the trip. As always there were those who preferred no hand-outs, even if it meant borrowing from a relative. There was a pride in paying your own way.

Financial assistance also came from some private organizations, like the "Gereformeerde Stichting to Bijstand van Emigranten en Geemigreerden", a church related agency with an excellent reputation for giving guidance. Costs were spelled out in detail.

"If you're interested in emigrating to Canada as a single young adult you'll need to spend the following (1954 guilders):

-cost of medical at visa office, plus travel to the Hague ... (varies)
-passport photos ..... fl. 2.50
-passport ..... fl. 17.50
-chest x-ray ..... fl. 15
-clothing (estimate) ..... fl. 300
-suitcases, each ..... fl. 60
-packing costs (up to 200 kg. in addition to suitcases) ..... fl. 150
-boat fare to Canada ..... fl. 460
-boarding fee ..... fl. 15.
-surface travel in Canada to destination ..... (varies)
-spending money for trip ..... $40.

It was not unusual for a needy person to get 'a free ride' all the way from his or her Dutch doorstep to the final destination in Canada. One hundred guilders deposit would take care of the paperwork and necessary applications, a token fee of 150 guilders would take care of other expenses, including a voucher for rail travel in Canada. A cheque for $40 would be given to the applicant when boarding ship in Rotterdam which alone, according to the exchange rate in '54 came very, very close to the 150 guilder investment.

A good deal for those who really needed help, a source of understandable envy among those who just a few years earlier had to scrape every penny together to pay for their *own* emigration.

Learning English

If there was one great disappointment among newly arrived Dutch immigrants in Canada, it was their inability to communicate in a new language. During their first year(s), Canada was totally foreign to them. Their failure to understand their Canadian neighbours was considered an even greater problem than the feeling of isolation so common to new settlers.

In the book *To Find A Better Life* there's a story of an immigrant woman who would hide in a closet and send her children outside every time a stranger approached their house. This would save her the embarrassment of admitting she knew no English.

There are many indications that the need to learn a new language was not considered important in the weeks, months and in some cases years, before the move overseas was made. Granted, there were those who would faithfully sit glued to their radios on Saturday afternoon to take a course in English conversation. Others found a teacher willing to do some tutoring in their home. A few, mainly teens, had taken English in school and had developed the ability to talk, and even write the strange new language.

Most emigrants did little to prepare themselves for life in a new country. Some who had never ventured beyond their own community or province, expected Canada to be something like The Netherlands, only bigger. For them the culture shock would be most severe. But they were also the ones who would benefit most from the community of strangers that spoke Dutch in their new homeland. Their common language forced people together who would never have sought each other out in other circumstances. Had they spoken English fluently the nature of our Dutch Calvinistic communities would have developed quite differently.

De kist

To ship household belongings by boat required a wooden container of solid material that could take a great deal of punishment. Measured in cubic metres these crates, or *kisten*, varied greatly in size. Some would contain only the essentials. This was especially the case among young married couples, or families who were forced to sell many of their belongings to pay their passage. Other families, richer in material goods, shipped everything. The size of their *kist* reflected the contents: furnishings of several rooms, kitchen utensils, out-of-season clothing, bedding, dishes, and the family *linnenkast*, an upright cabinet for linens. If space and finances permitted, an harmonium, a radio and a collection of Dutch books would be added.

Once packed, hammered shut and sealed, *de kist* would assume its own journey to Canada and invariably arrive six to eight weeks later than its owners. Since its construction, packing and shipping costs represented a considerable sum of money, *de kist* became a status symbol near immigrant homes and were often converted into toolsheds, or coal bins. The black stenciled letters would remain visible for many years, reminding everyone how it had travelled from Rotterdam to its final destination.

Physicals

The visa office in The Hague insisted on seeing every applicant before final medical clearance could be given. The trip to The Hague, the country's diplomatic capital, became a family outing. Those who knew a friend with a car would try to persuade him to made it 'a day out' together. Others used the efficient Dutch train system to one of the two terminals in the capital city.

The waiting room had a large coloured print of a maple leaf that decorated an ornate mantle. Canadian occupation troops had used the maple leaf as their symbol and the Dutch recognized it instantly as a tie with Canada. A bit more mysterious was the portrait of King George VI. Most knew he was English, but didn't readily see the connection between him and the country to which they were going. Their education would be completed in citizenship classes across the Atlantic, after their journey.

With passport in hand and a medical report from their family doctor, the future emigrants were organized in two lines, one for the men and one for the women. In the bright, clinically clean rooms at the back of the visa office they were greeted by doctors in white (the Dutch doctors back home wore three-piece suits) and an interpreter. It didn't take long for medical records to be checked and to perform a few basic tests.

Next: Why Did They Immigrate? [Results of CC's immigration questionnaire].

Issues

Project Ploughshares talks about military spending

Dear Sir:

Ed Vanderkloet's comments on Project Ploughshares in your June 11 issue surpass even his earlier two editorials in misrepresenting Project Ploughshares to your readers. He says that he has obtained all his information from Project Ploughshares, but your readers should know that he has spoken to no one at the Project. This is a serious matter because, as I'm sure your readers will have noted, his article does not actually discuss what the Project Ploughshares literature says — instead he discusses what he assumes to be the motives of those who write the material. Since his article is primarily an attempt to interpret the material in a particular way, he would have found it helpful to discuss the writings with myself or any other representative of Ploughshares to test the accuracy of his attribution of motives and intent.

Your readers will also realize that much of his writing relies upon adjectives and epithets. For example, instead of saying that we discuss manifestations of militarism in Canadian society, which we certainly do, he says there is a "constant hammering" at militarism. Facts are "so-called" (although not a single fact is shown to be wrong), straightforward reports are described as "revelations", statements are discribed as "bald", and so on and on. None of these words or phrases convey information (except, perhaps, about their author).

Most important, however, are his direct misrepresentations. I hope that you will permit me the space to respond to these in some detail.

First, there is the matter of the level of military spending in Canada. Mr. Vanderkloet quotes Project Ploughshares (PP) as saying that the planned level of spending on new equipment was unprecedented in peace-time. This is true (Vanderkloet may believe it is necessary, but he is suggesting that our facts are wrong). During fiscal year 1976-1977, when these procurement plans were announced, they were widely described as unprecedented, with the New Fighter Aircraft contract being described as the "single largest defence procurement" in Canadian history. The capital budget over the past five years has risen at an annual rate of at least 12 per cent, after inflation (meaning 25 to 30 per cent in current dollars) and in the past two years the overall defence budget has gone up between 18 and 20 per cent in current dollars. The Financial Post has described this as "Ottawa's massive new push on Defense spending".

I understand that Mr. Vanderkloet supports this emphasis and he keeps referring to a TV program to support his position (although he never actually says what this TV program is supposed to have said), but he should be careful about implying that Canadian military spending is hopelessly out of line with the rest of the industrialized world.

I would like to suggest that Mr. Vanderkloet consult that 1980-81 publication, **The Military Balance**, of the International Institute for Strategic Studies — an Institute, he will find upon checking, that is not given to pacifism. The publication shows military spending for the top 29 industrialized countries in the world (including all NATO and Warsaw Pact countries as well as others such as Sweden and Australia).

If one adds to that list China, you have a list of 30 countries and Mr. Vanderkloet will find that Canada ranks in 10th place — from the top. In other words, Canada is among the top one-third of military spenders in the industrialized world. Mr. Vanderkloet is certainly entitled to approve and even to push for a move to within the top quarter of top tenth, but he should not say that our information is "false innuendo".

I must say that I am perplexed at Vanderkloet's anger in response to the suggestion that these increases in defence spending have cut into constructive social spending. Surely he agrees that the national budget reflects a government's and a nation's priorities. He must also know that during the time of these increases the government introduced cuts in other programs. Indeed Barney Danson, the former defence minister, boasted in one of his speeches that his was the only department not severely cut back in the government's restraint program. Again, Mr. Vanderkloet should feel free to argue in favour of cutbacks in various social programs, as have occurred more recently in the United States, and in favour of increased defence spending, but he should not say that we are misleading the Canadian public when we say that there are social costs to defence spending increases.

Second, there is the matter of Canadian military exports. Mr. Vanderkloet likes to talk of Twin Otters as "gentle butterflies", implying that our definition of what constitutes a military sale is something that we have devised to suit our own, to him, nefarious purposes. Mr. Vanderkloet will be reassured to know that our material depends entirely upon the Canadian government's own definition of a military commodity — that definition being essentially equipment sold to an armed force. That, of course, is the only sensible definition. The purpose of measuring equipment procurement by armed forces is to assess changes in military capability. It is not logical to argue that only things that shoot affect military capability.

A military coup in a Third World country depends on communication and transportation capabilities as much as it does on guns. So if Canada sells Twin Otters to the Armed Forces of Chile or Kenya for purposes such as troop and equipment transport, this has an impact on the military capabilities of those countries and the sales are quite properly listed as military sales.

Mr. Vanderkloet has resorted to what appears to be deliberate misrepresentation in his references to our reports of Canadian military exports. For example, he refers to the CL-215, suggesting that because it is used as a water bomber in Canada it is outrageous for us to list it as a military export. Why did Mr. Vanderkloet neglect to tell your readers that our reference to the CL-215 was rather more complete?

It was sold by Canada to the navy of Thailand, with the water tanks removed, as a maritime surveillance aircraft. The manufacturer of the aircraft advertises it as a military aircraft, as well as a water bomber. Perhaps Mr. Vanderkloet thinks we should be selling military equipment to Thailand — he is entitled to that view and should argue the case for it instead of falsely suggesting to your readers that we arbitrarily included forest fire fighting equipment in lists of military sales.

He has similarly distorted our reference to Canadian sales of aircraft engines. The engines in question were sold to the aircraft industries of Israel and Brazil, among others, and in these two cases incorporated into military aircraft. He describes the aircraft as "light transport aircraft". Why did he fail to mention the armour and surveillance radar that these aircraft carry, that they are designed for counter-insurgency roles, and that they were sold to the Samoza regime of Nicaragua, to the junta in El Salvador, to the Chilean navy, and to many other armed forces? All of this information is in the documents he claims to be reporting to your readers. Again, Mr. Vanderkloet may applaud the sale of military commodities to the juntas and military governments of El Salvador, Honduras, Ecuador, Chile, Paraguay, Brazil and others, but he should then argue the case in favour of such sales.

Our reports of De Haviland aircraft sales to the Canadian Armed Forces were certainly not presented in the context of "hammering" against militarism, as he suggests. The Ploughshares Monitor reports regularly, in brief news items, on military sales of Canadian industry — the relevant point being the extent to which Canadian industry, the aircraft industry in this case, is dependent upon military sales. In these brief reports we have not argued the merits of such purchases by the Canadian forces — it is simply an example of Mr. Vanderkloet commenting, not on the substance of what we have written, but on what he assumes to be our motives.

Then, he has omitted any reference to other military sales which are reported in the Monitor. Among these are sales of components for U.S. nuclear weapons systems such as the Cruise missile, the Lance missile, the Trident submarine system and various aircraft. He also fails to mention our reports of other sales such as artillery systems, rockets, etc.

There are, of course, other distortions too numerous to mention. Why does he describe our brief news item on industry bids on the frigates as "dark hints"? The report was straight-forward with nothing dark or hinting about it. We certainly did not say or even hint, darkly or otherwise, that motorcycle sales to the Belgian army represented an example of "militarism and capitalism".

The point of all the reports of military sales is to inform Canadians, since Canadians are generally unaware of the extent to which Canada sells military commodities abroad. Furthermore, the information is all correct — Mr. Vanderkloet has produced not one example of wrong or misleading information. Instead his article is full of outlandish comments about our motives. Before presuming to describe our motives, he should do us the courtesy of talking to us about them.

Mr. Vanderkloet is also upset that we have said that Canada is a "major" exporter of military commodities. Your readers can judge for themselves. Currently Canada exports about $750 million worth of military commodities annually, of which roughly 60 per cent go to the United States, 20 per cent to other NATO allies and 20 per cent to the Third World.

Throughout the late 1960s and the 1970s the Stockholm International Peace Research Institute listed Canada among the top 10 exporters of military commodities to the Third World. This was the case even though SIPRI does not include military components (only complete systems) in its figures — components being the major part of Canadian military sales.

Since the mid-seventies Canada has slipped a couple of points but remains within the top 15 exporters. It is true that as a proportion of world trade, Canada's share is small — but your readers should realize that almost 95 per cent of all trade is carried out by only five exporters. He also failed to mention our reports of annual grants, currently up to $100 million, to Canadian industry specifically to promote military exports.

Allow me to refer to just two more issues raised by Vanderkloet.

I'm completely amazed by the intensity of his response to the Ploughshares discussion of defence alternatives. Why is it so outrageous for strategists to explore non-military means of serving national security needs? And by what possible logic can the search for alternatives be construed as casting derision upon previous generations that used military means — or even more absurdly, how can the search for alternatives be considered as casting derision upon the victims of past military action?

The search for non-violent defence alternatives is most advanced in Europe, where it is advocated, not by pacifists, but by strategists who contend that European military defence would be strengthened by disciplined social defence organizations. Deterrence, argue the Europeans, can be achieved by social as well as military means — social deterrence involves training for such things as non-cooperation with an invading force for the purpose of demonstrating to any invader that it would not be able to enjoy the fruits of invasion.

Europeans, who know what war can cost, do not find the search for alternative security systems to be "an obscene joke", they look upon it, not as a panacea, but as an alternative that anyone committed to the preservation of freedom and of human life would be irresponsible not to investigate.

Finally, why does he use the word "infiltration" to describe the work of Project Ploughshares within the churches? Why does he present as insidious the public discussion of ways in which to communicate more effectively with people in the churches?

I have no hesitation in confessing to you and to your readers that we at Project Ploughshares do not possess answers to all the perplexing problems of militarism and national security, or that our own perspective has undergone changes in the past six years and will continue to undergo changes.

It is through discussion, prayer, study of the Scriptures and the study of public issues that the church comes to an understanding of the will of God and the requirements of discipleship in any given situation or on any issue. We will continue to join the churches in this and hope that we can enter into the same kind of activity with the Christian Reformed Churches.

Ernie Regehr,
Project Ploughshares,
Waterloo, Ont.

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Issues

Project Ploughshares: Profile of the organization

Wilma Binnema
Vander Schaaf
C.C. Edmonton staff

After all (or almost all) has been said about disarmament and Project Ploughshares in this paper over the past few months, it seems more prudent to subtract than to add anything to it. However, since it is impossible to un-say things and since I had been asked to do the research and interviews for this article, I will write what I originally planned to say about Project Ploughshares.

Project Ploughshares is one of the interchurch coalitions that the Council of Christian Reformed Churches in Canada has considered supporting or joining. Gerald Vandezande of the Committee for Contact with the Government has been appointed observer to the Project.

Project Ploughshares defines itself as a "working group on Canadian military policy, operating under the general sponsorship of the Canadian Council of Churches and supported by a number of Canadian civic and church organizations."

The project started in the mid-seventies. It came about through the separate initiatives of the Quakers and Mennonites who wanted to set up a research centre on Canadian military policy *and* of the United Church with several other churches who wished to organize a working group on the arms race. These two separate initiatives decided to collaborate and form what is now known as Project Ploughshares.

Nineteen different organizations presently sponsor the project; these are churches, church groups and development agencies such as CUSO and Oxfam. Associate members (individual memberships) number several thousand, and ten local groups function across Canada.

The Project has published several booklets; one, a study guide for churches called: *The World Military Order* by Ernie Regehr, and a kit published jointly by PP and Development Education Centre in Toronto, called *Dubious Sentinel: Canada and the World Military Order*, and the bi-monthly publication: *Ploughshares Monitor*.

The print on the back of the publication, *Dubious Sentinel* says that the Project has taken a special interest in exploring the links between military spending and underdevelopment, both at home and in the less developed countries. The main focus of the Project is on various aspects of nuclear armament and the ethical and social implications of the arms race.

"Why is military spending increasing in a world that already has an overabundance of weapons, but that apparently lacks the resources to meet the most basic needs of millions of people?" This question is asked in one of the Project's brochures. To get at this question, Project Ploughshares looks at the spirits at work in our age, and tries to find alternatives. In talking to Ernie Regehr, Ploughshares Research Director, we talked about some of the following basic concerns.

Security and justice

According to Mr. Regehr, a lot of people see only two alternatives for dealing with national security and disarmament. One option is to continue on the present road of nuclear proliferation and increasing the stockpile of nuclear arsenals. The other option is to unilaterally drop out of the arms race. Neither looks at a balanced view of both security and justice. The difficulty is to find an option which enhances security and also serves the ends of justice.

"Theoretically, justice is more important than security," said Mr. Regehr. To do justice is a basic biblical command. Amos said that if we "trample on the needy" there will be no peace. "The failure to do justice today is no less directly related to the prevalence of violence in the world. The international military order parallels the present economic order, in which the rich profit from the sale of the weapons and the poor suffer — either through the violence of the 130 or more wars fought with the weapons from the factories of the rich since 1945 or through deferred needs that are the consequences of militarism's misuse of the world's resources." (From *Militarism and the World Military Order*, by Ernie Regehr, page 64).

Project Ploughshares maintains that even in the case of a "just" war the church cannot justify the use of nuclear warfare, because nuclear weapons make no distinction between combatants and civilians.

Justice and security go hand in hand, according to Project Ploughshares. Hence, their concern for development. Ernie Regehr quoted Eisenhower to say: "Every gun (missile) represents a theft from the human race." According to Mr. Regehr, during Detente more attention was paid to human rights concerns and less to arms build-up. Eliminating infringement of some human rights is itself a deterrent to war. It is a way of waging peace vigorously.

What about security? Is the build-up of military arsenal an effective means of ensuring national security or are there alternative, non-violent ways of strengthening national security? Actually the increase of nuclear weapons increases the likelihood of a nuclear war, says Project Ploughshares.

"As long as deterrence is the objective of nuclear weapons, any talk of "winning" a nuclear war is absurd — defeat comes at the point at which deterrence fails. However, as nuclear weapons become designed for war-fighting, it is necessary to talk of "winning". (From the World Military Order). In the case of an all-out attack, so the experts tells us, there could be no real winner; the destruction would be so great; a few survivors in a collapsed ecosystem.

Mr. Regehr said that the economic stability is being destroyed by the additional relationship of dependence; that is, the dependence of Third World Countries on aid and arms of the industrial countries. Excessive spending on weapons also takes away from spending it on basic needs, so that in reality we are destroying what we've set out to preserve — peace and security. An example of where security propaganda has been exploited is in the case of the Cruise missile testing.

The Ploughshares release on the Cruise missile testing states that the Cruise missile cannot be considered a weapon of deterrence; it is a first strike weapon. It also says that increases in nuclear armaments such as the Cruise missile on "our part" will not induce the Soviet Union to negotiate more readily on reduction of strategic weapons. Usually the Soviet military responds (as well as vice versa) by acquiring new weapons with which to increase their threat to American military and industrial targets. Superpowers want to negotiate from strength.

In truth then, according to Project Ploughshares, the present world military order (relationship of dependence, excessive spending on military, and new, hi-tech, more deadly weaponry) entrenches injustice and makes security less and less attainable.

The main force has been the arms race between the superpowers. Where does Canada fit into all this? Project Ploughshares addresses Canadian military and defence policy.

The export of military equipment to developing countries may not be considered excessive or greatly hazardous, but the fact is that such equipment as the Twin Otter, trucks, and radios are the most appropriate in jungle-type, short-take-off, insurgence-quelling situations in the Third World.

Canada's role can be more effective in our war for peace. It can play a role in lessening tensions between East and West. It can more consistently apply the "strategy of suffocation" advanced by Prime Minister Trudeau at the first UN Special Session on Disarmament in 1978. Canada can study the implications of making Canada a Nuclear Weapon Free Zone — a policy particularly supported by Ploughshares.

Response of the church

Coming out of the Christian tradition and supported and funded by individual churches as well as the Canadian Council of Churches, Project Ploughshares addresses the churches and seeks a response from them. The church must question the idolatry of security.

"The WCC Conference on Disarmament affirmed that the security of humanity has its true basis in the loving will of God who desires that none shall perish and that all His creatures should enjoy the fullness of life. His Kingdom shall come and His will shall be done on earth as it is in heaven. In this confidence Christians are freed from the burden of anxiety and are, therefore, able to work for peace and preserve hope even in the most helpless situations." (*Militarism and the World Military Order*, Ernie Regehr).

The basis for Ploughshares research and action is that the church, and Christians individually are being called to be peacemakers. We do this by seeking justice, for war and devastation are the consequences of injustice. The church has a prophetic task to both denounce structures of injustice which promote and sustain militarism in the world, and the misuse of power to maintain those structures.

What are some alternatives proposed by Project Ploughshares? That Christians speak out against the deployment of nuclear weapons; the deployment of weapons that make a nuclear war thinkable. Furthermore, the United Nations, international courts of justice, and peacekeeping forces ought to be used much more to settle local disputes. Superpowers should not have a chance to interfere and exploit civil wars. In terms of the nuclear arms build-up, the suggestions made to the UN Special Session should be given much consideration.

Structure

Member churches do not need to subscribe to every statement made by the Project. Member organizations have input through regular board meetings. The Project has no constitution as such and has not explicitly drawn up a Biblical rationale for their statements and actions.

Observer Gerald Vandezande stated that the people at Project Ploughshares try to understand the ideologies at work in society. They expose the religious thrust behind the arms race for what it is. Because their work develops out of their Christian understanding of life and because they recognize the redemption of Christ, they are able to say why they are for and against certain ideologies and policies.

Interchurch taskforces ought to be prophetic. Member churches can and should call them to that task.

In addition to the publications listed below, the Project submits briefs on the topic of disarmament. Recently a brief was submitted to the House Standing Committee and to the United Nations Special Session on Disarmament II.

Project Ploughshares has several publications to keep members and subscribers informed. Ploughshares Monitor, a bi-monthly publication; Dubious Sentinel: Canada and the World Military Order, a kit; Making a Killing: Canada's Arms Industry, Ernie Regehr; Towards an Alternative Defence Policy for Canada, Project Ploughshares; A Time to Disarm, Murray Thomson and Ernie Regehr; World Military and Social Expenditures, Ruth Leger Sivard; and The World Military Order: A Study Guide for Churches, Ernie Regehr.

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Issues

CCRCC – Quo Vadis? – conclusion

Rev. Raymond J. Sikkema

Who are the poor, the sick, the oppressed?

"Governments must recognize and protect fundamental rights and liberties as ways and means to facilitate the full expression and free exercise of individual and communal responsibilities."

Basic Principle 1:10 takes off from that by stating, "Thus citizens as well as larger value and faith communities — the Christian Reformed Church in Canada, for one — can carry out their respective responsibilities within the state and within the global community of which the state is an integral part. Individuals, groups and institutions as well as governments are co-responsible for securing the means to assist the poor, to treat the prisoner with compassion, to aid the sick and free the oppressed [Luke 4]."

In this article I want to concentrate in particular on the last sentence of this statement. "Individuals, groups, and institutions as well as governments are co-responsible for securing the means to assist the poor, to treat the prisoner with compassion, to aid the sick and free the oppressed." (Luke 4).

Notice the reference to Luke 4. The writers of this document, in talking to the government about assisting the poor, treating the prisoner with compassion, aiding the sick, and freeing the oppressed, want the government to know that these are not matters on which mere men express themselves, but these are matters wherein the Lord God "expressed" Himself.

The question is: What does the Lord God say in the fourth chapter of Luke? What must a government official who opens his Bible to the gospel according to Luke hear in this chapter? In this chapter Luke records the beginning of Jesus' ministry in Galilee — after He had been tempted by the Devil in the wilderness. Jesus then taught in the various synagogues of that region "being glorified by all". So He came also to Nazareth on a Sabbath. And they handed Him the book of the prophet Isaiah, and Jesus read from the 61st chapter of that book: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

Well, it is obvious that there is talk here about people who are the poor, the captives, the blind, and the oppressed. But we must immediately raise an important question: Who are these people? Of whom was Isaiah speaking? And whom does Jesus have in mind when He says, after handing the scroll back to the attendant, "Today this Scripture has been fulfilled in your hearing"?

It will not be possible, of course, to give a detailed exegesis of this passage. But it is of vital importance that certain key elements of the passage be clearly understood and kept in mind. Where that is not done, a passage such as this one can be *made to say* what it never says.

In reading Isaiah 61, it becomes clear who the poor, the blind, the captive, and the oppressed are. They are *not* so many categories of people — poor people, blind people, captive people, oppressed people — as you may find such throughout the world. Rather, by means of these terms Jesus speaks of the *children of the Lord* as they are found all over the world — held by, captivated by — the enslaving powers of sin. They will, He says, surely experience the liberation and the shalom of the Lord.

Such people, the children of the Lord, are not all materially poor, though there are such among them. They are not all locked up in prisons or concentration camps — though that is a frightening reality in many a totalitarian state. They are not all blind (sick) — though there are the physically blind (sick) among them. They are not all oppressed and beaten — though that has befallen many of them. (See, for example, *The First Guide to Prisons and Concentration Camps of the Soviet Union*, by Avraham Shifrin, Bantam Books). But it is all much worse than any one thing here listed — because what this is really all about is the power of the devil, at work in the children of disobedience, oppressing the children of the Lord in the world (Cf. Ch. Rupke, *Het Jubeljaar Is Aangebroken*).

The world, the powers of the world, is depriving the children of the Lord of the goods that are theirs by right. The ruler of this present darkness, by means of his human cohorts, prevents the children of the Lord from exercising their rightful claims to the wealth, the beauty of the Lord's creation. N.B.: Children of the Lord are those, and only those, who by grace, and through faith are members of Christ. I believe that a reading of this passage in context — also by an official of the government! — must lead to the following conclusions:

1. The Lord Jesus announces that He, in and through His ministry, ushers in the advent of the year of Jubilee — the beginning of the eternal Sabbath rest.

2. The "year of Jubilee" speaks of the Shalom of the Lord, the blessedness of peace with God forever, because of, and on the basis of having been made right with God.

3. This blessedness is given to those — and to those only — who belong to the Lord, those whom He "destined in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved."

4. This blessedness is theirs *even though* they appear to be deprived of the *temporal manifestations* of this blessedness by the world and its powers. They are often (kept) poor, and imprisoned, and sick, and oppressed.

5. Jesus, in preaching "the good news" to these people, is not saying that they will not experience such things as poverty, and imprisonment, and sickness, and oppression in this world, at the hands of the world's powers. But He *is* saying that those — no doubt often serious afflictions and tribulations — cannot touch upon, and surely cannot undo what is the very heart of the gospel, viz. that His children have been forever set right with God and are, therefore, heirs of all the Father's goods.

To read in this passage a mandate (a task description) of an individual, a group, an institution, or a government "to assist" *any and all* who are poor, or captive, or sick, or oppressed is to cut the very heart out of this passage. Then, indeed, the door is thrown open to the horizontalism of the Social Gospel of Rauschenbusch.

Editor's Note— This article concludes the series by Rev. Sikkema on the Statement of Basic Principles of the Draft of a Proposed Submission to the Government of Canada as it was presented to the Council of CRCs in Canada in the fall of 1981.

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The vast majority of inmates in prisons are isolated and resourceless. Many have been neglected by their families and deserted by their friends. M2/W2 offers many of these people a chance to make a friend who cares.

M2/W2 stands for Man to Man and Woman to Woman. This is an organization of Christian volunteers who establish a friendship with a volunteer inmate.

"The volunteer, called a sponsor, is a friend to the inmate. He does not work as a banker, landlord, employer or therapist for the inmate," according to Harry Nigh, Executive Director for M2/W2 in Ontario.

"Our purpose is to accept the inmate, to listen to him, but not to preach religion. The fact that the sponsor is a Christian will show in his attitudes and behaviour and will influence the inmate.

"The sponsor also meets his friend on the day of his release from prison to help him in his transition from prison to outside life," according to Nigh.

"This is rewarding work," said John Tjoekler, who has been an M2 sponsor for about 16 months. "Most people have no idea of the misery suffered inside our prisons. I'd say over half the inmates do not get visitors."

"When these people get out, they often have no one to turn to. The only thing for many to do is resort to crime in order to live or in order to return to prison — the only safe life they know."

"We as Christians have so many life skills we can teach these people, many of which they have never heard of, things such as money management, coping in a world of drugs and alcohol and how to love."

"Especially love," said Mrs. Henny Tjoekler. "John's friend needed more love when he visited us than our own children do."

The inmates need to feel love from their sponsor and even more importantly they need to know that they can trust their sponsor," said Nigh.

"The sponsor has to show that he will stick by the inmate no matter what he does."

"Insiders and outsiders" are paired up carefully. Any person wishing to become a sponsor must first be screened by M2/W2 staff to see if they can accept and love another person despite their background and if they can keep their commitment to the prisoner.

After the screening process, sponsors attend a ten-hour orientation session which deals with prison life, prisones, the do's and don't's of a sponsor and communication skills.

The inside volunteer usually hears of the program through word of mouth. They are interviewed by a co-ordinator from M2/W2, who explains the program and keeps in touch with the volunteer until he is paired with a sponsor.

According to Nigh there is a waiting list of inmates who wish to get involved with M2/W2. Currently the program operates in 16 federal and provincial prisons in Ontario, and the need for Christian volunteers is increasing.

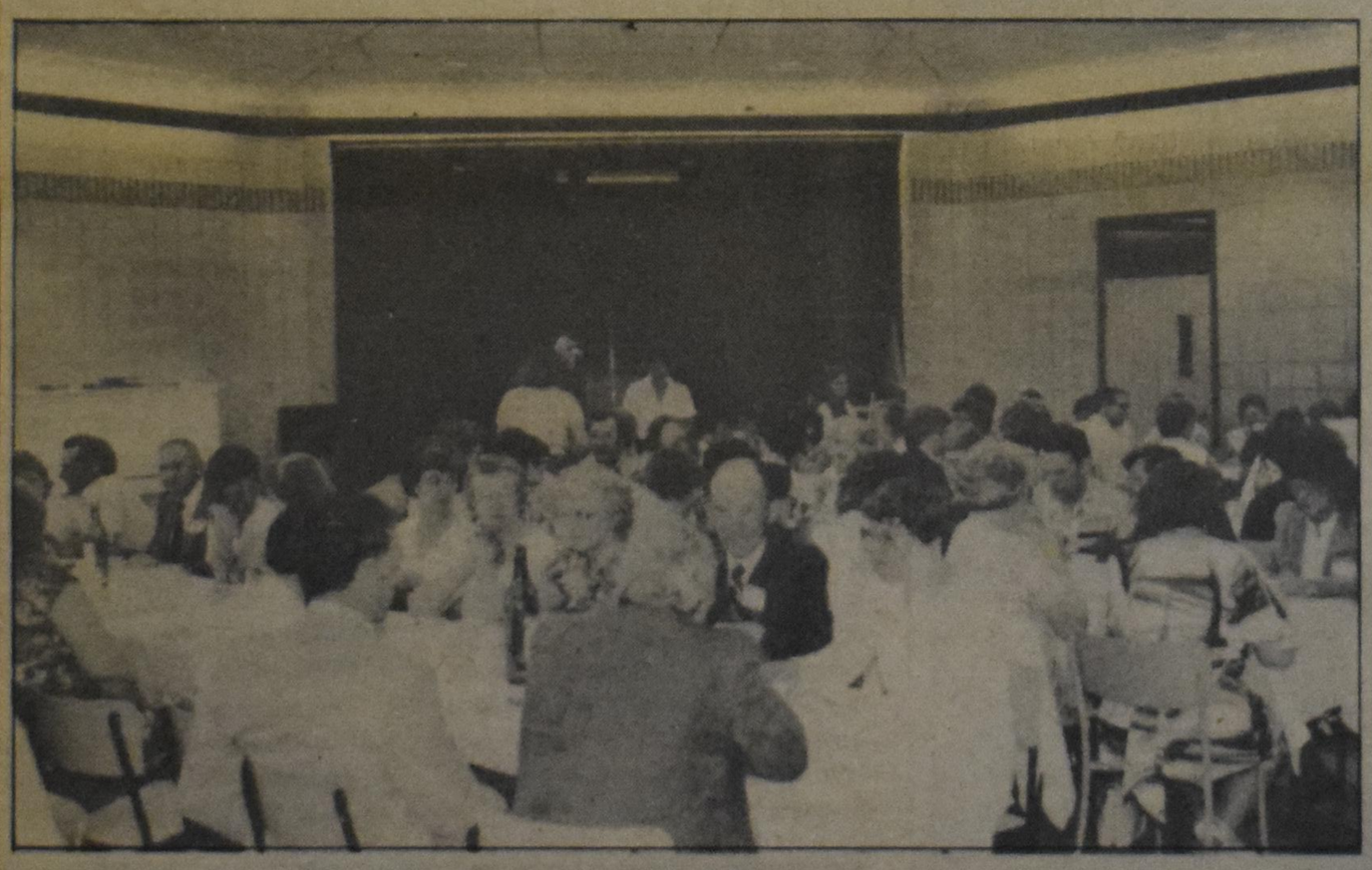
The organization is interdenominational and quite a number of Christian Reformed people are involved, especially in the St. Thomas area.

Similar programs are established in many other Canadian provinces and American states, some under different names.

"We try to keep in touch with these groups also," said Nigh.

If you would like more information about the M2/W2 program you can write to M2/W2, c/o 260 High Park Avenue, Toronto, Ontario M6P 2S6, or phone: 769-8510.

Singles mingle at ninth fellowship day



Joan Weaver

The Ninth Singles Fellowship Day, held in London, Ontario on May 15, proved to be a resounding success. Some 100 people attended. They arrived from as far west as Windsor and as far east as Belleville.

The ages of those attending ranged from the early 20s to somewhere in the Golden Age range.

Registration started at 9 a.m. One of the aims of the fellowship day was to make new acquaintances. We tried to accomplish this by assigning people to sit at specific tables and by having mingling activities and games.

We were fortunate in having excellent speakers and workshop leaders. In the morning, Jean Ettesvold spoke on "Feelings, feelings." As a social worker in various fields, she was well qualified to speak on this topic. One of the main points of her address was how to channel feelings of hurt, anger and frustration from a destructive to a constructive way. Jean's address was very interesting and informative as she shared some of her past experiences, and most importantly how Scripture fits the topic of feelings.

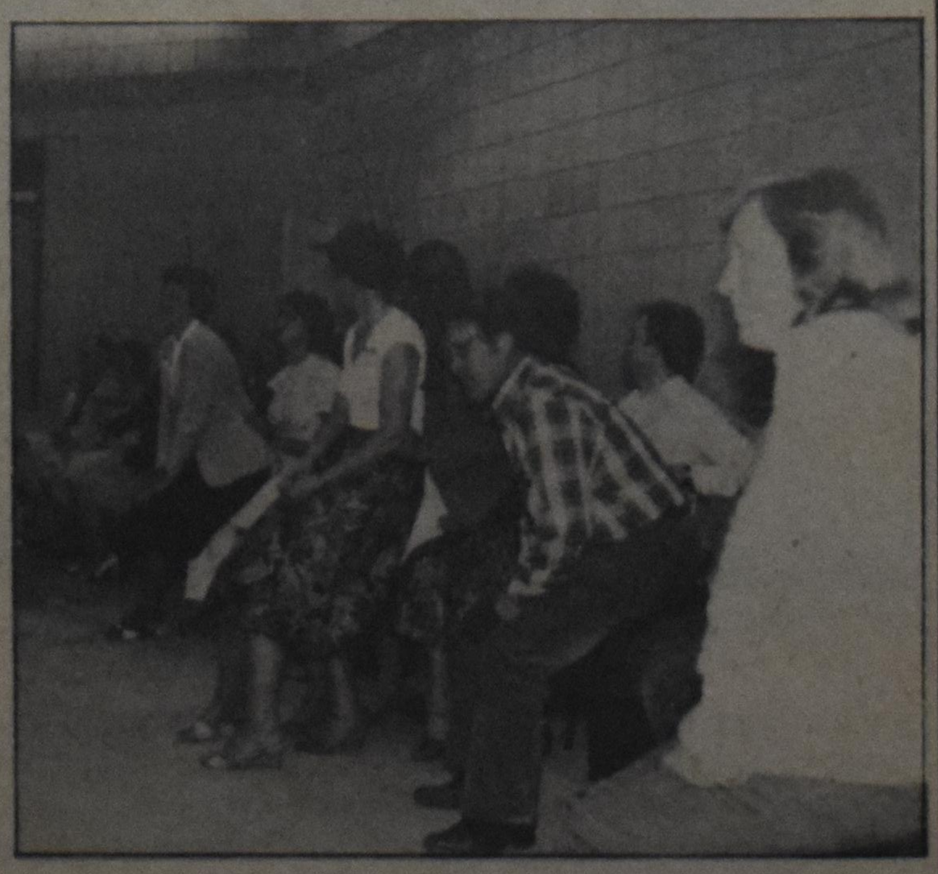
After lunch we had two workshops with a coffee/tea break in between. The choice of workshops included an expansion on the topic of "Feelings, feelings" by Jean Ettesvold, a slide presentation by Maria Vander Well entitled "God's Wonderful World."

Another option was the workshop presented by Aukje Masselink whose topic was "The single and the church." All the workshops were well attended and at their conclusions many favourable comments were heard.

There was also the opportunity to play a variety of games and before dinner there was a time to get some fresh air and socialize.

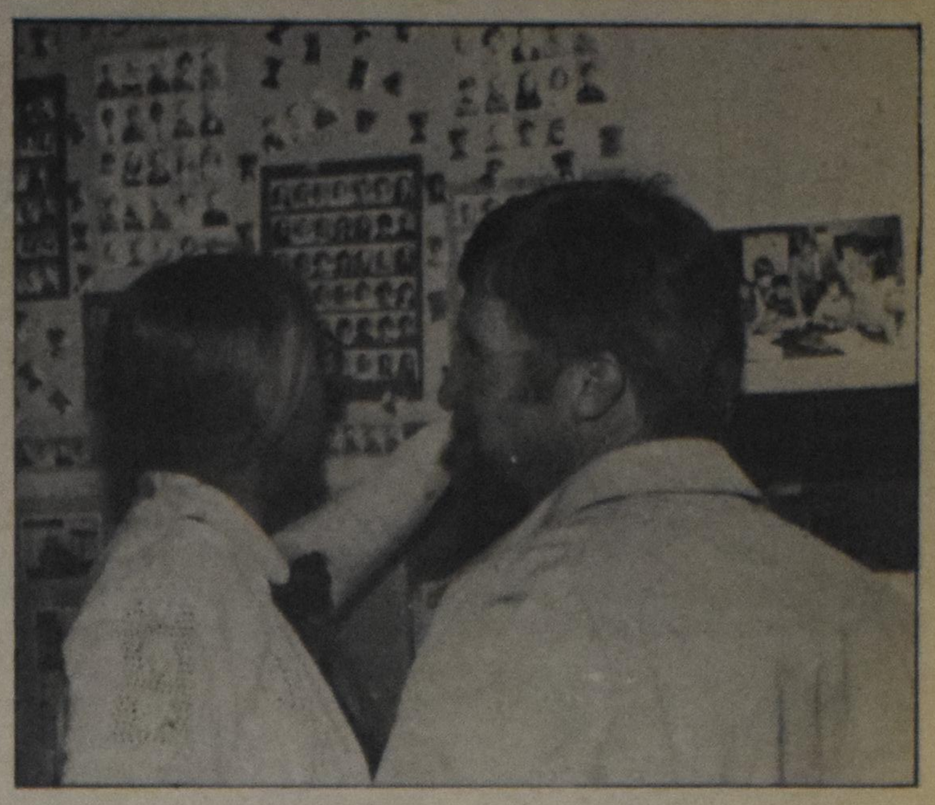
After dinner, Stephanie Schelkaas led us in a singsong. Then the day was officially closed by our mistress of ceremonies, Alice Visser. Social activities continued, however. Those who remained all joined in some humorous group activities.

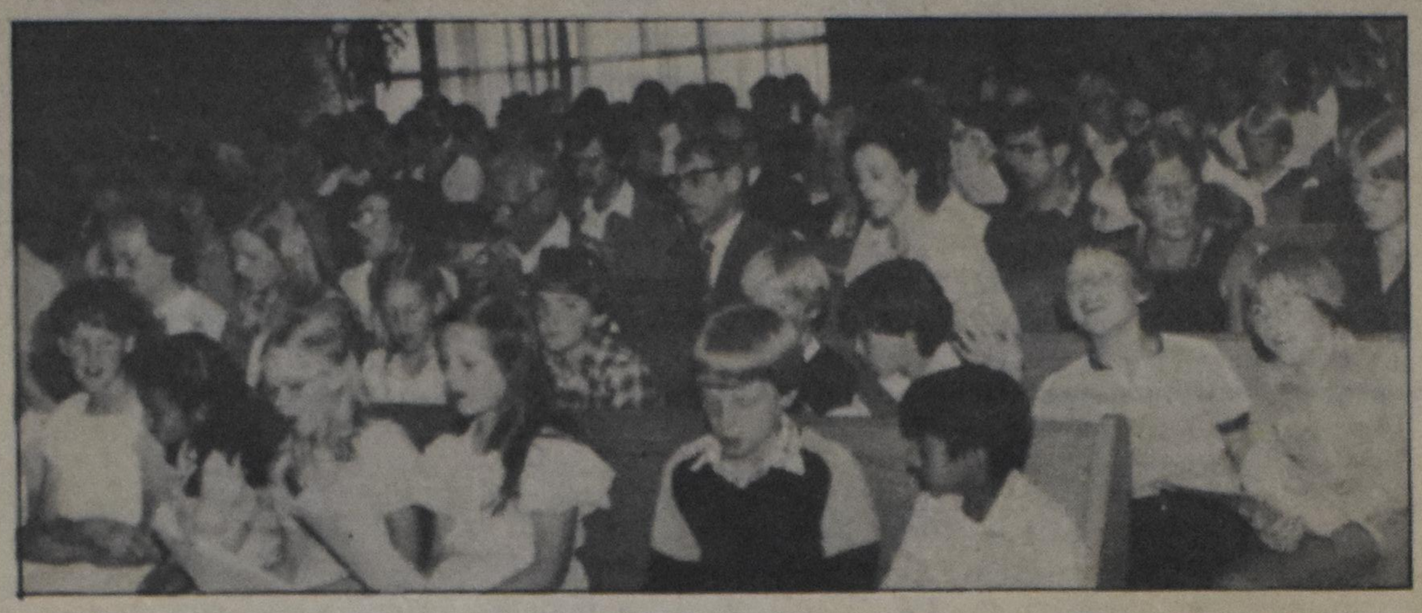
The Ninth Singles Fellowship Day was a day of learning, sharing, good fellowship, fun and food. Many friendships were renewed and new ones established. We experienced God's love and concern for us as well as our love and concern for each other. We thank and praise Him for giving us this day and for keeping us in His care.



We look forward to our next fellowship day which will take place in Kitchener in late summer.

Education





Left: last graduating class
Right: reminiscing
Centre left: church service held for students and parents at the year's end.

A final graduation as enrollment declines

Margaret Griffioen
C.C. Toronto staff

On June 24, Immanual Christian School in Scarborough, held its thirteenth and final graduation ceremonies.

Due to decreased enrollment, the school is forced to close its doors this year.

Despite this, John Kamerman, master of ceremonies for the evening, said "this is still a celebration because we want to reflect on the goodness of the Lord. He allowed us to educate our children in a unique way over the past 13 years."

Miss Aukje Masselink gave a message to the graduates explaining the components of a Christian school, namely, students, teachers, parents, community and the main ingredient, Christ.

"The school will not be with us any longer," she said, "but Immanuel, God with us, will always be with you."

The evening was one of celebration. Songs of praise and prayer were offered. Mr. Jerry Lock, first chairman of the school board, Mrs. Debbie Marshall, a past principal of the school and Mr. George VanDyk, present chairman, shared with the parents and friends of the school the many happy and sad memories of the past 13 years.

Mr. Henry Lise, current principal, presented a slide presentation showing students from past and present years.

The school building was decorated for an open house and guests enjoyed displays by the students and many photographs posted around the building of past and present students. Many past students enjoyed finding their pictures and those of their friends.

The school will now be used as a day care centre, but many hope that it will someday re-open its doors as a school.

Photo: Dave deGroot

BACK TO GOD HOUR, WE'RE THINKING OF YOU: *Ria Buitenhuis, superintendent of the Sunday School program in the Guelph Christian Reformed Church, proudly displays the work of the Guelph Church Sunday School students presented to the Chicago broadcasting office recently in an effort to help foster a public awareness program for youngsters. The Sunday School presented a cheque for $375 to radio program director Joel Nederhood.*

CHRISTIAN EDUCATION AVAILABLE: *Ottawa Christian school supporter, Phil Bom, discussed Christian education with John and Anne de Vries of Burlington at the Ottawa Christian Festival held recently.*

Evangelical Fellowship looks at nuclear arms

C.C. correspondent

Aileen Van Ginkel

News

The Evangelical Fellowship of Canada held a workshop in Mississauga this spring with the intent of coming to a consensus on what the Scriptures say in relation to the nuclear arms race. The workshop was presented in the form of a panel discussion, and was chaired by Dr. Victor Adrian, the president of Ontario Bible College.

The panel participants were Dr. Hendrik Hart, a senior member at the Institute for Christian Studies, Mr. Ernie Regehr, research director of Project Ploughshares, and Dr. Ian Rennie, academic dean at the Ontario Bible College.

It soon became clear that all of the panel participants condemned the arms race; what was less clear were the suggestions as to how to deal with it.

Ernie Regehr began with a description of Project Ploughshares' involvement in the nuclear arms race issue. The approach which the group takes is to address the Canadian government regarding the specific problems it faces in the hope that Christians can give the government guidance on such issues.

As a follower of Jesus, said Regehr, he is confronted by the command to love his neighbour, and he is required to square this command with the escalating arms race. One way to attempt to do so is to challenge decision-makers in government to listen to Christian principles regarding the increasing volume of trade in military hardware from the industrialized world to the "Third World" and the widespread reliance on nuclear weapons for security.

People in government, Regehr said, must be questioned as to whether any circumstance justifies the use of nuclear arms, and they must be asked whether nuclear arms are an appropriate means of pursuing justice.

Hendrik Hart began his presentation by stating that he, in line with his profession, would take a philosopher's approach to the issue, and, in line with his Reformed tradition, would seek to address the problems of the "just war" theory.

Just war

In Hart's view, there are six conditions which a war would have to meet before it could be called "just". First, a just war would have to be fought justly; the book of Deuteronomy, for instance, contains various restrictions on the methods of warfare. Second, the cause for the war must be biblical; the participants must be able to thank God at the war's end that they had taken up arms for that cause. Thirdly, the war may not be fought for self-seeking reasons, nor, fourthly, may it be a contest in which Christians take the initiative. Fifth, the Word of God cannot be temporarily ignored in the pursuit of a just end, and sixth, Christians cannot attempt to take the place of their God, who says that vengeance belongs to him.

Hart reviewed these conditions for a just war in light of the present threat of nuclear war, and concluded that he could not think of a situation in the western world which might come to us in the near future in which war might be justified. "I no longer believe", said Hart, "that a just war is empirically, conceivably possible any longer".

Ian Rennie addressed his statement to the theological question of the "Principalities and Powers". Christ in his death, resurrection, ascension and glory has, he said, claimed victory over the principalities and powers, and thus politics, the state and war cannot be seen apart from Jesus' triumph. Christians must unmask the principalities and powers, but must also be very careful in using them. Evangelicalism, Rennie pointed out, was compromised when it became tied up with the militarism and imperialism of the late nineteenth century.

The panel members were asked by Victor Adrian, "What do we say to governments?" Regehr replied by saying that there are national decision-makers who are struggling with the arms issue and who welcome guidance, for instance, on whether or not the Canadian economy should benefit from the production of components for nuclear arms. If the Evangelical Fellowship were to make a statement on any issue, warned Regehr, it must make sure that the statement reflects the evangelical community's views and its support.

Hart continued the discussion with some suggestions about what the churches must do regarding the issue of the nuclear arms race. We must recreate for our time, he said, a mindset which will allow us to work together through such problems in a state of accord.

Christians must come to the awareness that the biblically-grounded motives of hope and reliance in God cannot be held in connection with the arms race, and they must realize that they must break through their past unquestioning trust in governments.

Rennie brought forth the question of unilateral disarmament by saying, "If we really believe, as the Scriptures are so clear, that our hope and our help is not in man and his horses but in God, then perhaps some starting form of unilateral disarmament is necessary." Hart wondered what effect "eating humble pie" would have. "What would Russia do if confronted by a non-belligerent U.S.?", asked Hart, and he concluded that in the context of the psychology of conflict unilateral disarmament is a solution to the arms race which ought not to be discounted.

Regehr suggested that it is all too easy to get sidetracked on issues of principle. Unilateral disarmament is only a theoretical possibility, he said, and not an available option to either the American or Russian governments. Our efforts should be focussed, he argued, on applying pressure in favour of a freeze of nuclear arms at present levels — something which is being seriously discussed by an increasing number of people in government.

Hart asserted that a Communist nation has no power to forbid the work of Jesus Christ. He referred to Psalm 11 in which David concludes, in the midst of his questions regarding the ways of God, that he must put his trust in God because "God is on his throne," and has his own perspective of David's plight, and because "the Lord is righteous and loves justice", and, therefore, the unrighteous cannot win. There are two things to remember, said Hart: first, nuclear arms may be weapons offered by the devil, and secondly, communists do not have the power of God — their ideology cannot win. There is no political situation that contains ultimate fright for us as Christians.

Regehr said that as Church we cannot characterize the Soviet Union as "the enemy". They are people as we are, and not a "special diabolical manifestation". The Soviet Union is under the will of God as all states are.

By evening's end the apparent consensus of the Evangelical Fellowship of Canada workshop was that the nuclear arms race must be opposed by evangelicals. This was an important first step in achieving a "state of accord" from which we may begin to find agreement as to which form such opposition should take. Yet unresolved, however, were the questions of disarmament and of what a Christian response should be toward those who suggest that a rejection of the search for security in nuclear arms will lead to a communist invasion.

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HENRY UITVLUGT KATHLEEN LINDSAY

Dutch

Persoverzicht

• De aap is uit de mouw, en het eind van MacEachen's liedje was dat u en ik meer belasting moeten gaan betalen. Met wat kunst-en-vliegwerk probeerde de regering door deze nieuwe begroting de ekonomiese toestand in ons land wat nieuw leven in te blazen, maar alles bij elkaar beschouwd was het veel geschreeuw en weinig wol. Vooral de huizenbouwerij werd een riem onder 't hart gestoken met subsidies voor mensen die voor het eerst een huis kopen. Er werd werkverschaffing beloofd, en zoals verwacht kregen de ambtenaren het nieuws dat ze de riem een paar gaatjes in moesten trekken. Dit ging dan vergezeld met een verzoek aan ons allen om dat voorbeeld te volgen door onze verwachtingen wat in te krimpen. Meer belasting en minder loon daar kwam het op neer, en dat is inderdaad een probaat middel om er weer boven op te komen. De vakbonden waren het er natuurlijk niet mee eens, en de vakbond-bonzen klommen pardoes op hun achterste poten en begonnen al over stakingen te praten. Stakingen zijn nu beslist niet iets waar je beter van wordt, maar die lui schijnen dat noch niet te weten.

• Het werd intussen door al die bedrijven heen bekend dat Moeder Bell vergunning voor opslag in het telefoontarief heeft gevraagd. En wat dacht u dat deze eerwaarde dame zich aan vrijwillige prijskontrole stoorde? Vergeet het maar! De verhogingen die aangevraagd werden lijken meer op verdubbeling van de gangbare prijs.

• Een van de meest interessante verwikkelingen in de afgelopen week was het aftreden van de generaal zonder sterren in Washington. Er werd hevig gespekuleerd over de echte oorzaak maar niemand weet precies waar het naadje van de kous zit. De kranten hebben allemaal de klok horen luiden maar geeneen weet precies waar de klepel hangt. Er was mot, dat begrijpen we allemaal wel, maar ik zou wel eens willen weten hoe dat nu precies zat. Ik las ergens dat de Arabieren hem van welwillendheid jegens de Israelietiese regering beschuldigden en dreigden al hun geld uit Amerikaanse banken terug te trekken als hij niet de laan uit ging. Dat bedrag zou zo ongeveer honderd biljoen zijn.

• De Israeliese troepen hebben nog steeds Beiroet omsingeld en er werd achter de schermen hevig onderhandeld over een veilige aftocht voor de P.L.O.-guerillas.

• De nieuwgeboren prins in Engeland heeft eindelijk een naam gekregen: Willem! ,,t Zal er wel in dat ze hem niet Gijsbrecht zouden gaan noemen, maar hij kreeg per slot van rekening toch de naam van een Oranje-telg, die nog steeds door de Protestanten in Ierland als King Billy aangeduid wordt. De feestvreugde in Engeland is inmiddels al weer over, en de spoorwegen gingen in staking. Maar jan-met-de-pet oftewel de spoorwegarbeiders lieten hun vakbond weten dat ze 't niet meer zagen zitten en dat ze niets van een staking wilden weten. Zo kwamen de treinen weer op gang. Een goed voorbeeld dat navolging waardig is.

• Ook in het Vatikaan werd een algemene staking op 't nippertje voorkomen. De Paus zelf heeft bemiddeld, en beloofd de klachten van de arbeiders in ontvangst te zullen nemen.

• De Japanners die de Amerikaanse automobielindustrie zulke dodelijke slagen hebben toegebracht staan nu klaar om in elektronika met de Westerse landen te gaan wedijveren om klandizie. Mede met behulp van bedrijfsspionage hebben ze zich de techniek meester gemaakt, en hun produkten zijn nu in verregaande staat van ontwikkeling. Dat is ook een bedreiging voor een van onze uitvoerprodukten en het is te hopen dat onze elektronika-industrie zich niet zo makkelijk de kaas van het brood zal laten stelen als de automobielindustrie deed.

• Mijn echtgenote en ik gaan het weekend doorbrengen in Fenelon Falls, zet u dus maar schrap voor een paar sterke vissersverhalen in het volgende persoverzicht. Een van de vreugdes van een verblijf daar is dat ik mijn kleinzoon mee kan nemen voor ontbijt, dan kan z'n moeder zich 's ochtends nog eens even omdraaien. Wat ze niet weet is dat Carl Jr., jellybeans prefereert boven toast met jam en dat ik daar grif aan toe geef. Niet verder vertellen hoor!

Carl D. Tuyl

Uit Neder

Radio Nederland □ De Nederlandse premier en Minister van Buitenlandse Zaken, Dries van Agt, heeft in New York een verklaring afgewezen, waarin de NATO belooft niet als eerste kernwapens te zullen gebruiken. Hij vindt dat een eventuele agressor in onzekerheid moet worden gelaten over het moment waarop de NATO het punt bereikt acht dat atoomwapens moeten worden gebruikt. Van Agt pleitte verder voor garanties aan landen zonder kernwapens, dat zij geen doelwit zullen worden van een nucleaire aanval. Hij drong ook aan op een verbod op de produktie van splijtbaar materiaal voor militaire doeleinden, een verbod op de neutronenbom en op alle kernproeven.

De Nederlandse premier sprak zich uit voor kernwapenvrije zones en voor een verdrag tegen produktie en opslag van chemische wapens. Ook het aantal conventionele wapens moet omlaag, aldus Van Agt. De Nederlandse vredesbeweging is teleurgesteld over het standpunt van de premier. De vredesorganisaties nemen het Van Agt

J. VanHarmelen

Israel's val is rijkdom voor de wereld! I

Als Frederik de Grote aan zijn hofprediker vraagt om een bewijs voor het bestaan van God en de waarheid van het Christendom, is zijn antwoord: „De Joden, Majesteit!" En de grote Joodse theoloog en wijsgeer Franz Rosenzweig, die in 1913 bijna gedoopt was, maar na een innerlijke crisis, zijn hele leven heeft gewijd om te getuigen van het Joodse geloof zei tot de Christenen: ,,Aan ons kunnen de Christenen niet twijfelen, ons bestaan waarborgt hun waarheid!''

Karl Barth schrijft in zijn ,,Dogmatiek'' (2,1 blz. 566) dat ,,het bestaan van de Joden in deze wereld het enige natuurlijke Godsbewijs'' is en het enige stuk geschiedenis dat getuigenis geeft van de wijze waarop God met zijn volk bemoeienis wil hebben, zich aan dat volk gelegen laat liggen, omdat het een instrument moet zijn voor zijn heilsplan in deze wereld.''

U kunt allen begrijpen dat bij de opening van het eerste Israelische parlement de president van Israel, Chaim Weizmann, zei: ,,Het is heden de grote dag in de Joodse geschiedenis, waarnaar geslachten hebben uitgezien. Wil ons niet voor arrogant houden, wanneer wij ook zeggen, dat het de grote dag in de wereldgeschiedenis is. Heden staan wij op de drempel van een nieuw tijdperk.'' De vorming van de staat Israel was een kroon op het werk van deze president, die jarenlang de leider was van het Zionisme, de Joodse beweging om Palestina te maken tot een nationaal tehuis voor de Joden.

De vorming van die staat Israel was een zeer opvallende gebeurtenis, waaraan ook Christus' kerk niet zo maar zonder meer kon voorbijgaan. Het was voor ons Nederlanders een zeer opvallende gebeurtenis. Terwijl Nederland onder de druk van de Verenigde Naties stap voor stap in Indonesie moest terugwijken, en eindelijk de vlag moest strijken, bestonden de Joden het, ondanks de tegenstand van de Verenigde Naties, ondanks het verzet van Engeland, ondanks de tegenkanting der Arabieren, een eigen staat te vormen, die ook allerwegen in de wereld werd erkend! De blauwwitte Davidsvlag werd gehesen te land en ter zee, en werd al spoedig gezien in de havensteden der wereld. En nu 1948 alweer zo ver achter ons ligt, en er na het vormen van de staat Israel al weer zo veel gebeurd is, is het te begrijpen dat de Joden zelf schrijven: ,,Het wonder van de twintigste eeuw is, wat gebeurd is in het Midden Oosten: Het Joodse volk dat door God verdreven werd uit het land hunner vaderen, zo'n twee duizend jaar geleden, kan nu weer terugkeren naar dat land.''

Merkwaardigerwijze is de staat Israel er nog steeds. De millioenen Arabieren die het bestaan van deze staat haten, konden in 1949 de Joden niet in zeven dagen de Middellandse Zee indrijven. De Egyptenaren konden hen niet tegenhouden, en 1956 kwam het gehele Sinaitische Schiereiland binnen zeven dagen onder Israel's bewind.

We hebben over de krachtige ontwikkeling van de staat Israel veel kunnen lezen. De wereldpers houdt u daarover wel op de hoogte. Joden die van alle kanten naar Israel kwamen, en allerlei Joodse dialecten spraken (soms konden ze elkaar bijna niet verstaan) spreken nu allen weer echt Hebreeuws. Eliezer ben Jehuda heeft de Hebreeuwse taal up to date gemaakt, door haar te verrijken met duizenden woorden. Hoewel vele Joden in Israel de Engelse taal machtig zijn, omdat Palestina van 1918-1948 een Engels Protectoraat was is Hebreeuws nu de landstaal.

De ontwikkeling van de staat Israel is fascinerend. Toch schrijven tot het Christendom bekeerde Joden dat ,,de stichting van de staat Israel als een politieke wedergeboorte plaats vond op 14 mei 1948, maar dat dit geen geestelijke wedergeboorte was.'' Velen van hen hopen echter dat er een geestelijke wedergeboorte zal volgen. En het is altijd goed om te trachten te luisteren naar de Heilige Schrift. Wat zegt Gods Woord over de toekomst der Joden?

Paulus zegt in Romeinen 11 vers 25: ,,er is een gedeeltelijke verharding over Israel gekomen totdat de volheid der heidenen binnengaat, en aldus zal gans Israel behouden worden.'' Paulus zegt vervolgens ,,Groot nieuws voor u: Er ligt hier een Goddelijk geheim dat ik u beslist moet vertellen. Het is dit: de verblinding van het volk van Israel is maar voorlopig; ze duurt totdat de massa van de niet-Joden het koninkrijk van God is binnengegaan, en dan zal ook heel Israel gered worden.''

En, zo jubelt de apostel in vers 15: ,,Want indien hun verwerping de verzoening der wereld is, wat zal hun aanneming anders wezen dan leven uit de doden?'' Paulus zegt het zelf dat hij in deze brief spreekt tot de christenen uit de heidenen. Juist omdat ik apostel der heidenen ben acht ik dit de heerlijkheid van mijn bediening dat ik zo mogelijk de naijver van mijn vlees en bloed mocht opwekken en enigen uit hen behouden!'' Paulus zegt daarom in verse 11b: ,,door Israel's val is het heil tot de heidenen gekomen, om Israel tot jaloersheid te wekken. Betekent nu hun val rijkdom voor de wereld en hun tekort rijkdom voor de heidenen, hoeveel te meer hun volheid!

Wat betekent dit allemaal? Laten we proberen het te verstaan. Paulus begint met te zeggen dat God zijn volk niet verstoten heeft. Paulus is daar zelf een levend bewijs van. Er is een overblijfsel. Er is een rest die de knie voor Baäl niet heeft gebogen. Israel is wel ontrouw geworden want het heeft de Messias verworpen. God is echter de onveranderlijke in zijn trouw. Hierover de volgende week.

Dutch

land

vooral kwalijk dat hij geen nieuwe initiatieven heeft ontplooid, ondanks beloften daartoe na de massale vredesdemonstratie in Amsterdam, vorig jaar november.

☐ (RN) Koningin Beatrix en Prins Claus maken een tweede reis door de Verenigde Staten. Ook nu weer houdt die verband met het 200-jarig bestaan van de betrekkingen tussen de beide landen. Tijdens deze veertiendaagse reis zouden Koningin en Prins in totaal 11 steden aandoen.

In tegenstelling tot het vorige bezoek in april, staan ditmaal geen ontmoetingen met Amerikaanse regeringsvertegenwoordigers op het programma.

☐ (RN) Minister de Ruiter van Justitie heeft bij de Tweede Kamer een ontwerp voor een nieuwe wet ingediend, waarbij de rechter wordt verplicht om organisaties te verbieden die handelen in strijd met de openbare orde of de goede zeden. Het wetsontwerp is speciaal gericht tegen de Nederlandse Volksunie, een uiterst rechtse splinterpartij. De minister stelt in een toelichting dat er geen twijfel aan bestaat dat in Nederland rassendiscriminatie in strijd is met de openbare orde , met de goede zeden of met beide. De NVU heeft zich bij herhaling gekeerd tegen de buitenlanders of tegen Nederlanders met een andere huidskleur onder het motto dat Nederland weer blank moet worden.

☐ (RN) De Amsterdamse narcoticabrigade heeft met de arrestatie van vijf Nederlanders een grote heroine-lijn van Pakistan naar Nederland opgerold. De politie probeerde al een tijdlang greep te krijgen op deze smokkel-lijn. Vier mannen en een vrouw werden bij een inval in een woning gearresteerd, waarbij 3 1/2 kilo zuivere Pakistaanse heroine in beslag werd genomen. Marktwaarde van de partij 600.000 Amerikaanse dollar. De Nederlandse justitie is juist dezer dagen in overleg met de Pakistaanse overheid over stationering van een Nederlandse narcoticadeskundige in Pakistan. Die politieman moet de smokkel van drugs van Pakistan naar Nederland zoveel mogelijk tegengaan.

☐ (RN) Aan de voorzitter van de Tweede Kamer, de heer Dolman, heeft de belangen vereniging voor verpleegkundigen en verzorgenden een zwartboek aangeboden vergezeld met 45 duizend handtekeningen, waarin een beangstigend beeld wordt gegeven van waartoe het tekort aan verplegend personeel heeft geleid. Volgens het zwartboek worden regelmatig verkeerde medicijnen gegeven, worden patienten met een sonde gevoed omdat er geen tijd voor voeren is, worden patienten om 4 uur 's morgens al gewassen omdat er later geen tijd voor is, wordt doorliggen te laat ontdekt en vallen patienten uit bed of van het toilet. Het zwartboek werd opgesteld om bezuigingen in de ziekenhuisverpleging een halt toe te roepen.

☐ (RN) Hervormd Nederland rapporteerde dat in Nederland steeds meer mensen in de problemen komen doordat men de gas en lichtrekening niet meer kan betalen. Volgens de Vegin, de vereniging van exploitanten van gasbedrijven, zijn er in het vorige jaar meer dan 15.000 mensen afgesloten wegens het niet betalen van de gasrekening. En voor dit jaar zijn de verwachtingen nog somberder.

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TWEEDE NATUUR
Genieten van de wildernis kan een tweede natuur voor u zijn. Leer het uit de eerste hand in de Provinciale Parken van Ontario. Georganiseerde paddestoelentochten, luisteren naar het huilen van wolven en natuurwandelingen geven iedereen, volwassenen en kinderen beide, de kans om terug te gaan naar de natuur en naar een beter begrip van ons natuurlijk millieu. Dit alles voegt een nieuwe verhelderende keuze bij de toch al eerste klas belevenissen die worden geboden. De Provinciale Parken van Ontario. Ze doen voor niets onder. Voor meer informatie kunt u schrijven naar: Ontario Travel-Parks, Box 33, Dept. S. N., Queen's Park, Toronto, M7A 1N3. Of bel: in Toronto 965-4008, buiten Toronto: 1-800-268-3735.
Ontario Provincial Parks
NAME ADDRESS
CITY POSTAL CODE
Ministry of Natural Resources Ontario
Alan Pope Minister

De Belasting-vrije winkel in Toronto is nog steeds no. 1
Grote voorraden van kwaliteitsgoederen houdt de prijzen laag.
Er gaat geen dag voorbij zonder dat een van onze klanten, de internationale reiziger, ons vertelt dat onze prijzen verreweg de laagste zijn van die ze gezien hebben over de hele wereld in belastingvrije winkels. Het is inderdaad een genoegen de reacties te zien van Europese en Amerikaanse reizigers als ze onze prijzen horen en die omrekenen in hun eigen geld - ze zijn altijd prettig verrast.
50 jaar ervaring
50 jaar belastingvrije ervaring van La Belle Creole stelt ons in staat om grote voorraden van fijne wereldberoemde parfums en andere luxe artikelen in te kopen. Terwijl de prijzen van de meeste dingen omhoog gaan houden wij de prijzen in onze belastingvrije winkel zo laag mogelijk. Bijvoorbeeld: Nina Ricci's verrukkelijke parfum L'Air du Temps is slechts $22.50 voor ¼ oz.; we hebben ook 4 oz. toiletwater voor $19.95 en 3 voor de speciale prijs van $55.00. Lanvin's Arpege is ook een heerlijk parfum die we hebben in de prijs van $21.50 voor 7.5 ml. en de 60 ml. toiletwater spray voor $14.95. Eau de cologne van 4711 is $5.95 voor een fles van 100 ml.; 3 flessen voor de speciale prijs van $16.50. Een 300 ml. fles is slechts $13.95.
Ook cadeaus voor lage belastingvrije prijzen
Voor diegenen onder u die veel cadeaus moeten weggeven hebben we een aanbieding in Ecusson toiletwater; een fles van 1 oz. voor $6.95, 3 flessen van 1 oz. voor $19.00 en zes voor $35.00; dit is nog binnen de grens van wat is toegestaan indien u naar Engeland reist. Onze prachtige selectie Omega horloges - een hooggewaardeerde naam in Europa - vanaf $89.50 zijn mooie cadeaus voor uw familieleden. We hebben ook de welbekende Omega quartz. De prijzen van de meeste merken cigaretten houden we ook op $6.50 per carton. En onze selectie sieraden, porcelein, zijden shawls en stropdassen zijn beroemd om de kwaliteit en lage prijzen!
Maak uw volgende trip naar het buitenland niet alleen plezierig maar ook de moeite waard. Alle prijzen in Canadese dollars. Geef uzelf ruimschoots de tijd voordat uw vliegtuig vertrekt om rond te kijken naar deze en nog veel meer geweldige koopjes op de internationale airport van Toronto.
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THANKS

GROEN: Praise God from whom all blessings flow.
With deep gratitude, we like to thank all of you for the cards, best wishes, flowers, visits and everyone who contributed to make our 25th Wedding Anniversary an unforgettable day.
Henk and Ann Groen (nee Boer), R.R.#4, Dundas, Ont.

VAN HOUTEN: Mr. and Mrs. John and Tine Van Houten, wish to thank all their relatives and friends from all over Canada and the U.S.A. for their cards, flowers, gifts and good wishes for their 30th Wedding Anniversary. Above all, thanks to our heavenly Father who saved so wonderfully our lives for each other during the past years.
Hope Tower, 2-405, 7900 McLaughlin Rd. S., R.R.#10, Brampton, ON L6V 3N2

BIRTHS

LOUTER: On June 18, 1982, we welcomed our daughter, LYSANNE MARIE home from the hospital. She was born May 10, 1982, weighing 3 lbs. 1 1/2 oz. We praise God for his faithful care of Lysanne. We also thank our friends and relatives for their support through these difficult weeks. Lysanne's grandparents are Mr. and Mrs. W. Postma of St. Catharines, Ont. and Mr. and Mrs. H. Louter of Bramalea, Ont.
Andy and Margaret Louter, 220 Steeles Ave. W., Apt. #606, Brampton, ON L6Y 2K4

NYKAMP: Dick and Grace thank and praise God for the safe arrival of our son, PHILIP MARK, born May 14, 1982. A little brother for Gracie, Gerald, Richard, Micheal, Karen and Denise.
R.R.#2, Hagersville, Ont.

VANDERKOLK: Thankful to God, the creator of all life, we rejoice in the birth of our son, BARRY JOHN, born June 23, 1982. Little brother for Marsha Leanne. Happy grandparents are Mr. and Mrs. R. DeBoer, Hagersville, and Mr. and Mrs. B.J. Vanderkolk, Caistor Centre.
John and Effie Vanderkolk, R.R.#1, Caistor Centre, ON L0R 1E0

VRIEZEMA: We thank God for the arrival of our second child, a son, ANDREW HENDRICK, born June 9, 1982. He is lovingly welcomed home by parents Henry and Marianne and his sister Candace. Happy grandparents are Mr. and Mrs. H. DeJong and Mr. and Mrs. H. Vriezema.
1147 Midland, Unit #24, Scarborough, ON M1K 4H2

DYKSTRA: Gorden and Joan are proud to announce the birth of their first child, JOLENE MYRA, born May 22, 1982, weighing 7 lbs. 12 oz. First grandchild for Mr. and Mrs. Albert de Wit of Red Deer and for Mr. and Mrs. James Dykstra of Edmonton.
7012-13 Ave., Edmonton, Alta.

MARRIAGES

BRINKERT-SCHILSTRA: With great pleasure, Bob and Ann Brinkert of St. Ann's, Ont., announce the forthcoming marriage of their eldest daughter, INGRID ANNE to WILFRED JACK, son of Diedert and Hilly Schilstra also of St. Ann's. The ceremony will take place, D.V., on Friday, July 16, 1982, at 7:00 p.m. in the Smithville Chr. Ref. Church, Townline Road, Smithville, Ont. Rev. J. Nutma officiating.
Future address: R.R.#2, Fly Rd., Beamsville, ON L0R 1B0

BUURSMA-VANDERSPEK: Mr. and Mrs. Doeke Buursma of Hamilton, Ont. and Mr. and Mrs. Cornelis VanderSpek of Woodstock, Ont., are happy to announce the forthcoming marriage of their children, JANET and NEIL. The wedding ceremony will take place, the Lord willing, on July 17, 1982, at 4 o'clock, in the First Hamilton Chr. Ref. Church. Rev. P. Stel officiating.
Future address: R.R.#2, Tavistock, Ont.

HELLEMAN-DEVRIES: Believing that the Lord has brought them together, Mr. and Mrs. Hank Helleman of Ottawa, and Mr. and Mrs. Berend DeVries of St. Catharines, are happy to announce the forthcoming marriage of their children, EVELINE and ALBERT. The ceremony will take place, the Lord willing, on Saturday, July 17, 1982, at 2:30 p.m. in the Calvin Chr. Ref. Church of Ottawa, Rev. J.A. Quartel officiating.
Future address: 190 Woodfield Dr., Nepean, ON K2G 3W8

HETTINGA-ESSELINK: Mr. and Mrs. Len Hettinga and Mr. and Mrs. John Esselink of Devlin, Ont., joyfully announce the forthcoming marriage of their children, WILMA and JACK. The wedding ceremony will take place, D.V., on Friday, August 6, 1982, at 2 p.m. in the Chr. Ref. Church, Emo, Ont. Rev. G. Nonnekes officiating.
Future address: R.R.#1, Devlin, ON P0W 1C0

MUDDE-ROEST: The children of Mrs. LETTA MUDDE and Mr. FLORUS ROEST are happy to announce the forthcoming marriage of their parents. The ceremony will take place, the Lord willing, on July 24, 1982, at 3:00 p.m., in the Covenant Chr. Ref. Church, held in the Burton Ave. United Church, Burton Ave., Barrie, Ont., with the Rev. John Van Dyk officiating.
Future address: 284 Innisfil St., Barrie, ON L4N 3G1

SNYDER-WOUDSMA: Mr. and Mrs. Klaas Snyder and Mr. and Mrs. Klaas Woudsma, are happy to announce the forthcoming marriage of their children, ELIZABETH ANN and ROBERT JOHN. The ceremony will take place, the Lord willing, on Saturday, July 24, 1982, at 3 p.m. in Zion Chr. Ref. Church, 409 Adelaide Ave. E., Oshawa, Ont. Rev. P. De Haan officiating.
Future address: 2502 Clementine Blvd., Ottawa, Ont.

VALKENBURG-MOSTERD: Mr. and Mrs. Albert Valkenburg of Clinton, Ont., and Mr. and Mrs. Aart Mosterd of Fenelon Falls, Ont., are pleased to announce the forthcoming marriage of WYNNE and JOHN. The wedding will take place, D.V., on Friday, July 30, 1982, at 3:00 p.m., in the Clinton Chr. Ref. Church, Clinton, Ont. Rev. A. Vanden Berg officiating.
Future address: 2 Colborne St. W., Apt. #104B, Lindsay, ON K9V 5B5

MARRIAGES

VANDERKOOI-MAST: Believing that the Lord has brought them together, Mr. and Mrs. Vanderkooi and Mr. and Mrs. Andrew Mast are pleased to announce the forthcoming marriage of their children, AILEEN and RICK. The ceremony will take place, God willing, on July 10, 1982, at 2:00 p.m. at the Bethel Chr. Ref. Church in Waterdown, Ont. Rev. Bernard Bakker of Truro, N.S., formerly of Stratford, Ont., officiating.
Future address: 19 Braemore Cres., Brampton ON L6X 1E4

VERBAAN-BOOM: Mr. and Mrs. C. Verbaan of Bramalea, Ont., are happy to announce and rejoice in the marriage of their daughter, CLARA to HARRY, son of Mr. and Mrs. A. Boom, of Oakville, Ont. The wedding will take place on Saturday, July 10, 1982, at 3:00 p.m., in the Second Chr. Ref. Church of Brampton, Ont., Pastor Nicolai officiating.
Future address: (Temporary) 1130 Queen's Ave., #1102, c/o A. Boom, Oakville, ON L6H 2B6

ANNIVERSARIES

1957 1982
July 27
With joy and thankfulness to our Lord, we are happy to celebrate the 25th Wedding Anniversary of our dear parents,

JIM and BETTY BANDSTRA
(nee Kuipers)

Congratulations and love from your children:
Francine
Mark
Susanne
Open house at their home on July 27 starting at 10:30 a.m.
Home address: R.R.#2, Newcastle, ON L0A 1H0

1942 1982
Aalten Surrey
August 6
"The eternal God is your dwelling place, and underneath are the everlasting arms" (Deut. 33:27a).
With praise and thanksgiving to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

DERK JAN
and
GERDA JOHANNA
HEINEN
(nee Bussink)

We thank the Lord for giving us Christian parents, and pray that he may grant them many more healthy and happy years together.
Love and congratulations from your children and grandchildren:
Henry & Greta Heinen; Rick, Jason, Wayne, Marie — Richmond, BC
Vicky & Hank Van Andel; Ken, Eric, Harmen, David, Julie — Montreal, PQ
Arlene & Henk Van Hove; Shawna, Carmen, Nigel, Amber — Surrey, BC
Joyce & Joe Wierda; Rob, Marleen, Dennis, Roger, Tina — Surrey, BC
Dick & Bonnie Heinen; Raymond, Peter, Steven, Dicky, Jonathan — Grand Rapids, Mich.
Janny & Monty Burn; Nigel, Taber, Patrick — Cornerbrook, Nfld.
Marilyn & Jim Vriend; Nicole, David, Lora — Abbotsford, BC
Annemarie & Case Van Muyen; Kerri, Jay, Sarah, Heather — Aldergrove, BC
Marian & Harry Kits; Gerda — Edmonton, Alta.
Martin & Marily Heinen — Surrey, BC
Wendy & Jan Vleeming — Surrey, BC
Home address: 16050 - 92nd Ave., Surrey, BC

Subscription Discount
A one-year subscription for only $5.00 to all newlyweds whose marriage announcement appears here with future address.

ANNIVERSARIES

1942 1982
July 15
We thank the Lord that we may together celebrate the 40th Wedding Anniversary of our parents,

WILLIAM and ADRIANA
DE VISSER
(nee Vader)

We wish them God's continued blessings in the years to come.
From the children:
Tanny & Keith Reinders — Kitchener
Jack & May De Visser — St. Catharines
David & Carla De Visser — Cambridge
Peter & Jane De Visser — Mount Hope
Margaret & Bill Van Vliet — Beamsville
Nelly & John Visser — Virgil
John & Sandra (fiance) De Visser — at home
plus 18 grandchildren
Open house Saturday, July 17, 1982, 3:00 - 5:00 in the Calvin Memorial Christian School Gym, 300 Scott St., St. Catharines.
Home address: 68 Simpson Rd., St. Catharines, ON L2N 3Z4

1937 1982
July 8
"There be many that say, who will show us any good? Lord, lift thou up the light of thy countenance upon us" (Psalm 4:6).
With these words our parents,

AREND and JANTJE SCHIPPER
(nee TeStrake)

were united in marriage 45 years ago. May the Lord continue to bless them and keep them in his care.
Their thankful children:
Willy & Sander Van Dorp — Clinton
Grace & Gary Van Dorp — Burdette, Alta.
Ben & Jo Schipper — Wallacetown
Ed & Atty Schipper — Chesley
Ria & Rudi Bouius — St. Thomas
Joanne & Len Newell — Philippines
Jane Garrow — Shedden
and 27 grandchildren
Home address: R.R.#2, Wallacetown, ON N0L 2M0

Orangeville Campbellville
1957 1982
July 27
We thank the Lord for his many blessings. It is our joy to announce our parent's 25th Wedding Anniversary.

GERALD and MARGARET
VANDERKOOI
(nee Lise)

May the Lord continue to bless them as they continue their life together.
Congratulations with all our love:
Aileen
Teresa
Yvonne
Gregory
All friends and relatives are invited to an open house at our home, Saturday, July 31, 1982, between 1 and 4 p.m.
Home address: 80 Glenda Jane Dr., Campbellville, ON L0P 1V0

Bellevue, Alta. Richmond, BC
1957 1982
July 13
"As for me and my house, we will serve the Lord" (Joshua 25:15b).

GEERT and COBI
VANDER MEULEN
(nee Moedt)

Happy 25th Wedding Anniversary Mom and Dad!
We thank God for keeping you in his care during the past 25 years and we pray that he will continue to be with you in the future.
With love always from your children:
Annette & Bill
Harry & Marian
Paul
Home address: 8460 Delaware Rd., Richmond, BC V7C 3J6

ANNIVERSARIES

1952 1982
July 18
With joy and thankfulness to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents,

FRANK and ELSIE VRIESEMA
(nee DeVries)

We thank God for the many blessings they have received and may he continue to bless them for many years to come.
With love and congratulations from your children and grandchildren:
Fred & Glenda; Josh, Charles, Daniel — Wyoming
John & Joanne — Chatham
Evelyn — London
Robert — at home
Richard — at home
Home address: 155 Wrights Lane, Dresden, ON N0P 1M0

OBITUARIES

On June 21, 1982, the Lord took suddenly unto himself, through an accident, our dearly beloved son and brother,

WILLIAM (BILL) HEYINK
in his 22nd year.
We mourn in his passing but we are assured that he is now rejoicing with all the children of God before his throne.
Psalm 130.
His parents: Gerald and Janny Heyink, (nee Van Lochem).
His brothers:
Allan
Raymond
— both at home
Home address: R.R.#2, Hensall, ON N0M 1X0

Suddenly the Lord took to himself, on June 21, 1982, our good friend and President of our Young People's Society,

BILL HEYINK

As friends, we extend our sincere sympathy to his parents, Mr. and Mrs. G. Heyink and his brothers, Al and Raymond. We pray that the Lord will be a comfort to all who are grieving.
Exeter Young People's Society.

On Friday, June 11, 1982, after a brief illness, the Lord called home our beloved husband, father and brother,

EVERT G. KASTEEL
at the age of 44 years.
Lovingly remembered by:
his wife, Elaine Kasteel (nee Zylmans),
his children:
Caroline & Vaughn Bowler — Edmonton, Alta.
Ev
Kevin
Trevor
His brothers and sister:
Gerrit & Betty Kasteel; Lynn, Greg, — New Westminster, BC
Chris & Gusta Kasteel — Cassandra, Kelly — Coquitlam, BC
Tina & Al Dumont; Tymen, Lawrence, Paul, Jeannine — White Rock, BC
Funeral services were held June 17, 1982, in Yellowknife, NWT.
Home address: P.O. Box #1325, Yellowknife, NWT X1A 1X2

Op vrijdag 18 juni nam God tot Zich, nog onverwachts, onze lieve schoonzuster en tante,

SYLVIA (SIPPIE) MIEDEMA
(nee Wiersma)

Wat God doet dat is welgedaan.
Zijn wil is wijs en heilig.
F. & F. Miedema-Miedema — Brampton, Ont.
J. & C. Vaandering-Miedema — Brantford, Ont.
S. & A. Andela-Miedema — Bradford, Ont.
R. & J. Boneschansker-Miedema — Holland Marsh, Ont.
S. & T. Miedema-Dekker — Willowdale, Ont.
Arthur Miedema — Holland Marsh, Ont.
R. & G. Horlings-Miedema — Holland Marsh, Ont.
M. & A. Pyper-Miedema — Thornhill, Ont.

Classified Advertising

OBITUARIES

De Here heeft op 18 juni 1982 na een korte ziekte tot zich genomen Zijn kind, onze zeer lieve vriendin,

SIPPY MIEDEMA

Meer dan 25 jaar mochten we van elkaar genieten en is ze ons tot grote zegen geweest. Sterke de Here Hendrik en haar zuster in dit zware verlies.
Een van haar lievelings versjes was:
Al de weg leidt mij mijn Heiland,
Wat verlangt mijn ziel dan meer.
Zou ik immer aan Hem twijf'len
die mij voortleidt keer op keer.
Zoete rust en zaal'ge vrede
Heb ik steeds op Zijn bevel.
'k Weet wat hier mij overkome,
Hij maakt alle dingen wel.
Griet Beimers — Stratford
Karen Dykxhoorn — Georgetown
Renske Schenk — Brampton
Siemie & Sieds Tiesma — Glen Williams
Hilly & Jaap Vander Meer — Glen Williams

Nog geheel onverwachts heeft de Here op vrijdag 18 juni tot Zich genomen ons geliefde medelid,

SYLVIA MIEDEMA

Want wij weten indien de aardse tent waarin wij wonen wordt afgebroken, wij een gebouw van God hebben in de hemel.
Moge de Here Mr. Miedema troosten en sterken, is de bede van de ,,Jeugd van Vroeger.''
Chr. Ref. Church, Georgetown, Ont.

''Do not let your hearts be troubied. Trust in God, trust also in me. In my Father's house are many rooms'' (John 14:1,2).
On Sunday, June 27, 1982, the Lord called home our husband, father, grandfather and great-grandfather,

ONNE VROOM

in his 84th year.
Beloved husband of Klaaske Vroom (Hoogsteen).
Heit lived and died in the hope of Romans 14:8, ''If we live we live to the Lord, and if we die, we die to the Lord, so whether we live or die we belong to the Lord.''
Dear father of:
Don & Gladys Vroom — Florida
Bernard & Bea Vroom — Florida
Henk & Cynthia Vroom — Kleinburg
Bill & Betty Vroom — Bowmanville
John & Hilda Vroom — Kleinburg
George & Winnie Vroom — Waterdown
Andy & Alice Vroom — Nova Scotia
Ann & John Esser — Sarnia
Hilda & Henk Van Wyk — Wyoming
Pete & Tena Vroom — Simcoe
Joe & Diane Vroom — Orangeville
Jim & Louise Vroom — Bolton
Gail & Henry Wiersema — Strathroy
66 grandchildren and 12 great-grandchildren
Donations to CRWRC
Home address: R.R.#2, Strathroy, ON N7G 2R0

The Board of Directors of the Canadian Christian Education Foundation Inc., extends its sincere Christian sympathy to two of their CCEF Board members, Henk and Joseph and the rest of the Vroom family, in the recent death of their father,

MR. O. VROOM

of Sarnia, Ont.
''Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ'' (Romans 5:1).
J. Hans VanderStoep — President, CCEF Inc.
Fred R. Vander-Velde — Executive Director

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P.O. Box 5070,
Burlington, ON L7R 3Y8

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ST. CATHARINES: Female looking for 1 bedroom apartment or basement apartment; reasonably priced; needed as soon as possible. Please contact: (416) 935-9155.

TORONTO: 19-year-old girl seeks accommodation with Christian family in Toronto; will be attending George Brown College, King St., beginning August 30, 1982. Please call: (416) 659-7075.

COTTAGES

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COTTAGES

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Call: (613) 625-2999
or write: A & A's Resort,
R.R.#2,
Golden Lake, ON K0J 1X0
Archie & Anne Polstra [owners]

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:
Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
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• The Canadian position will include refugee coordination.
• The U.S. position will include a training component.
Applications are available from:
CRWRC of Canada,
P.O. Box 5070, Burlington, Ontario L7R 3Y8
CRWRC,
2850 Kalamazoo Ave. SE., Grand Rapids, Michigan 49560
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Please call:
Henry Zwiers,
representing Royal Trust Corporation of Canada,
107 Mississaga St. E.,
Orillia, Ont.
[416] 691-6111
or [705] 326-4131

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50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* Classifieds now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge.
Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly.
Contact the advertising department for further information.

Lousma tells Russia about God

WHEATON, Ill. (EP) — In a four-week radio Academy of Science series broadcast before, during and after the latest Space Shuttle Columbia flight, astronaut Col. Jack Lousma told the Russian-speaking radio audience about Someone far above himself. It was a different story from what the Russians had heard from their own spacemen when cosmonauts Gararin and Titov ridiculed the existence of God during their orbiting of the earth a number of years ago.

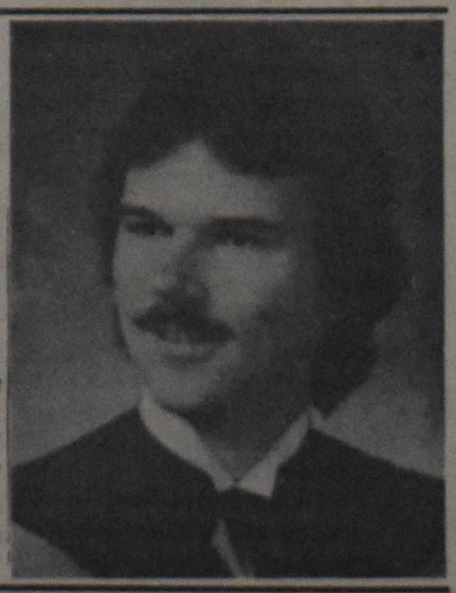
As an astronaut, Lousma, a veteran of NASA's Skylab mission, is a highly credible source to Soviet listeners. ''The atheistic system in the Soviet Union has elevated science to a throne from which it has deposed God,'' RADAS program editor Dave Fisher explains. ''Cosmonauts are considered the ultimate heroes. And Lousma was saying in essence, 'As you look to me for scientific prowess, I look to Someone far above me — the One who created this vast universe,''' Fisher adds. The Lousma series was part of Slavic Gospel Association's weekly Radio Academy of Science.

Use this news medium

to announce your society or community events. Plan ahead to make proper use of advertising space and the **Calendar of events** column. Arrange for coverage of the occasion with C.C. before hand.

ANNOUNCEMENTS

GRADUATION



Roland Heersink, son of Rev. and Mrs. Gerrit Heersink of Lacombe, AB, recently graduated from the University of Alberta with bachelor of science degree in chemical engineering, with distinction and first class standing.

He also won two gold medal awards and the Society of Chemical Industry Merit Award Gold Key for the highest standing in chemical engineering.

Mr. Heersink is now employed by the Alberta Gas Ethylene in Joffre. He is married to the former Betty Drost of Bentley, AB, and lives with his family of two children in Red Deer. His address is: Apt. 7-20 Alford Ave., Red Deer, AB T4R 1G8

GRADUATION

John William Vandertuin, son of Mr. and Mrs. William Vandertuin of 38 Burke Ave., Brantford, Ontario, received his Honors Bachelor of Music Degree in Organ Performance from the University of Western Ontario on June 10, 1982. John William was on the Dean's honor's list for all four years and was awarded the University of Western Ontario Gold Medal for a graduating student with the highest standing in a Bachelor of Music Program for the academic year 1981-82. He is a graduate of the W. Ross MacDonald School for the Blind, Pauline Johnson Collegiate (Ontario Scholar) and previously obtained his A.R.C.T. (Gold Medal) and his A.Mus. in Organ and Piano. This Fall he will enter the Sweelinck Conservatorium in Amsterdam, The Netherlands for specialized study in Performance and Improvisation.

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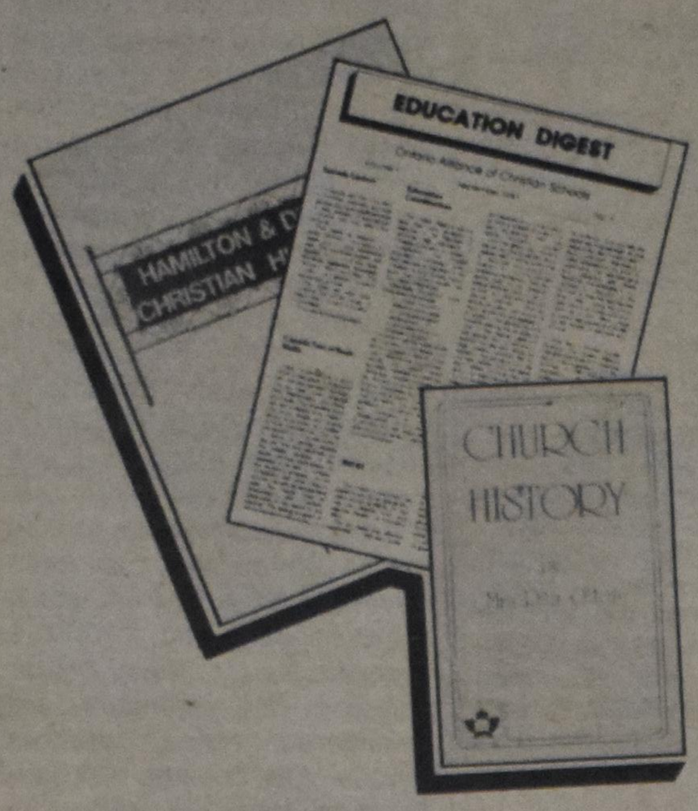

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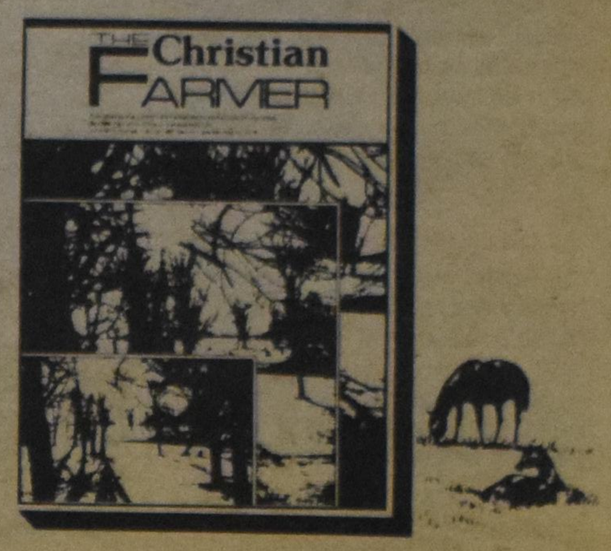

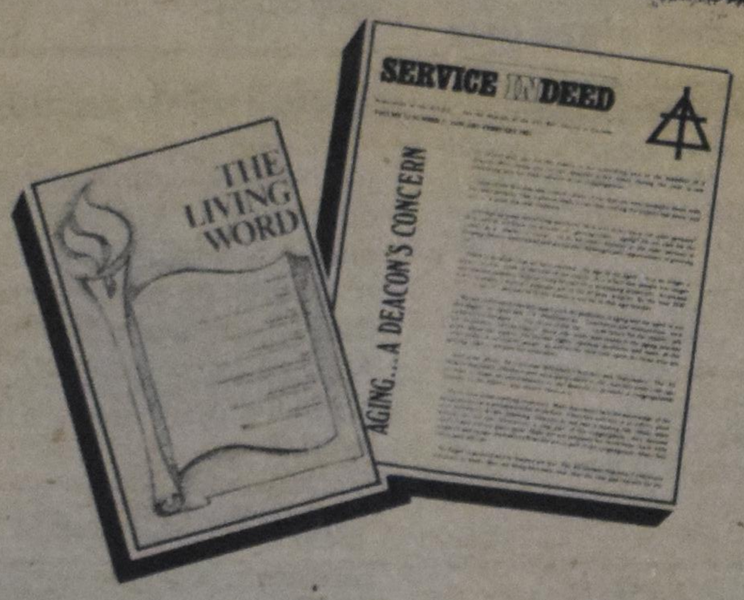

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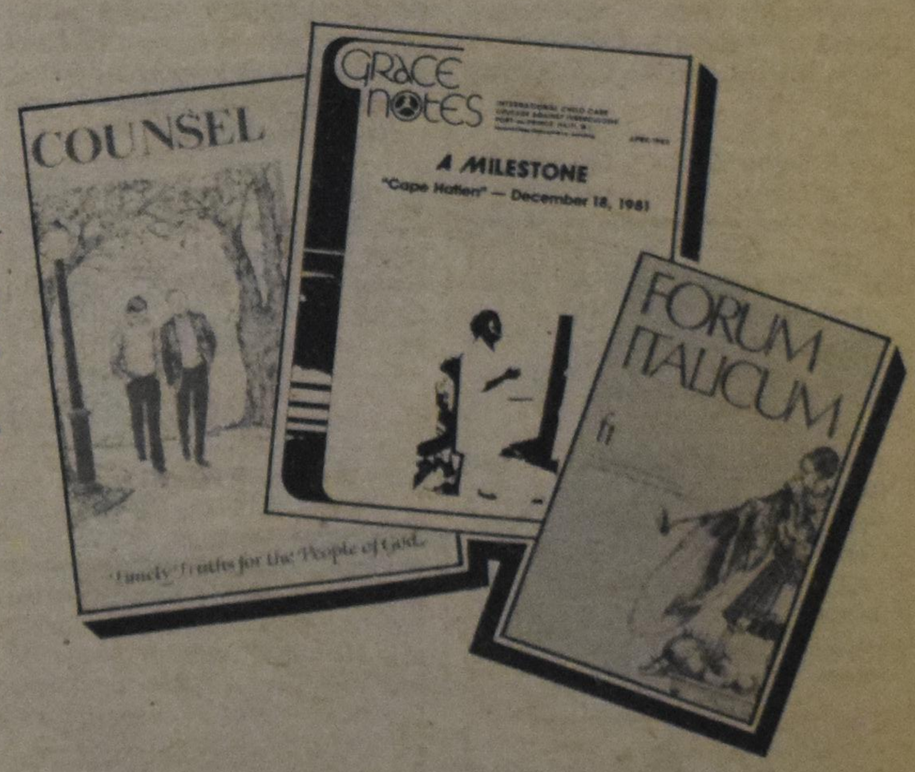

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Events

CRC in Dominican Republic blossoms

Neal Hegeman

The gifts of the Holy Spirit, church organization, Christian services and teacher training were the major themes for the first leadership conference of the newly formed Christian Reformed Church in Dominican Republic (CRC-DR). The beautiful, mountain-surrounded camp APEN (Child Evangelism Association) was the site of the three day conference which included more than 30 leaders, six missionaries and several church agency workers.

Though the participants were heard singing at the break of dawn, the official program started at 7:30 with devotions and breakfast. This was followed by an inductive Bible study dealing with the sacraments and church discipline. After a short break classes were given in which the gifts of the Holy Spirit were studied as well as matters relating to church organization.

Visiting CRWRC missionary Dave Kobes gave a presentation in the Creole language concerning the work in Haiti (most of the CRC-DR members are Haitian immigrants). Dr. Perez of the Luke Society spoke about the Christian and medicine. Glays Brinks and Sandra Hegeman guided the teachers through a teacher manual suited for primary schools as well as Sunday schools. Alfalit, a literacy training agency, also worked with the teachers. Special music, baseball, volleyball and well prepared food rounded off the busy schedule.

The conference was held in order to meet the demands of the fast growing CRC-DR. Over 30 groups are working with the year old denomination of which 15 groups have lay pastors and a local church committee. Issues such as the role of the pastor, elder, deacon; the ability to discern between the work of the Holy Spirit, demons, man's spirit and angels; the meaning of the sacraments and importance of church discipline and what is expected of a Christian teacher, were all dealt with. Of course, the conference was just a beginning in teaching and learning, but still it will help the leaders find the right direction for their church groups.

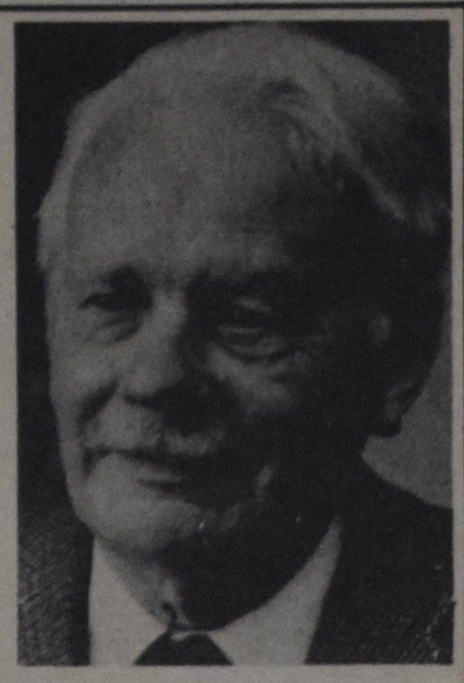
The conference was set up on an education-by-extension model whereby the students are expected to use the materials they have used in their local settings. The Bible study was a demonstration of how to study the Bible, the classroom studies used a manual which can be used in the Sunday school program for adults, the teachers were taught teaching skills and given material they can use in the local school settings.

We hope and pray that the conference will help to extend the kingdom of Christ reign among the CRC-DR, build the church, and ... "To equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ ..." (Ephesians 4:12,13).

Rev. Hegeman is missionary to Santo Domingo, The Dominican Republic.

Our error

Dr. H. Algra, whose passing was noted in an article by Rev. Jack Hielema last week, was not the one who handed Rev. Hielema his doctorate degree in the accompanying photo. Dr. Algra served as a paranymph on the occasion. He stood beside Rev. Hielema during the ceremony but was mistakenly left off the photo.



Dr. H. Algra

Let's Play Chess

Editor: Pete Layer

SECOND SERIES OF PROBLEMS FOR THE SUMMER OF 1982

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K.A.L. Kubbel,
Germany, 1939

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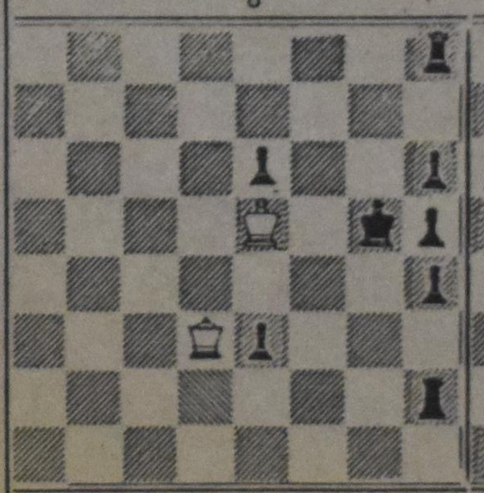

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3-mover 3 pts.

#926
J. Haring,
Holland, 1936

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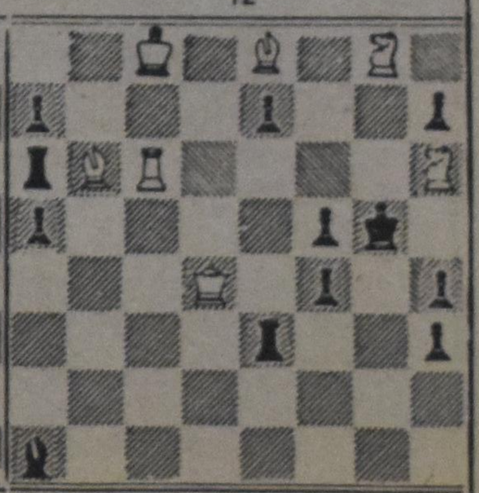

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2-mover 2 pts.

COMMENTS

1. Both of these authors needed to use a lot of Black Pawns. Although the themes differ, there are a few other similarities.
2. Please give the key and threat, if any for #926, Key, threat and all variations for #925.
3. The deadline for the Summer problems, #923-926 is Sept. 20, 1982. Take your Calvinist Contact along on your holidays and you only need to write down the key if you send it on a postcard.

Have a safe and enjoyable summer!

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September 22 - 25
$150.00
Deadline July 30, or when full

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July 30 - August 2, 1982

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Calendar of events

July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4
July 5-16	SPICE program to be held on July 5-16 in the Hamilton District Christian High, 28 Athens St., Hamilton, Ont. See ad for more details.
July 30 - Aug. 2	All in the Family, 24th annual AACS conference to be held July 30 - August 2 at Niagara Christian College, Fort Erie. Fellowship with hundreds of Christian families; participate in workshops on the elderly, singles, special children, teens, sexuality, and more. Childrens program. Camping or dorms. Register with AACS, 229 College St., Toronto, ON M5T 1R4; phone: (416) 979-2331.
Sept. 22-25	Racom Tours with a Purpose, $150.00. Deadline July 30 or when full. (See ad for more details).
Sept. 25	25th Annual Convention of the Ontario Chr. Ref. Sunday School Teachers' Association in the Immanuel Chr. Ref. Church, Hamilton and the Hamilton District Christian High School; 9:00 a.m. Registration; 10:00 a.m. Rev. A. Kuyvenhoven speaks; 1:00 p.m. and 2:45 p.m. workshops; 5:00 p.m. banquet.
Sept. 13/82 - March 18/83	Training for Evangelism seminars. See ad this page for further details.
Aug. 13-17	The 1982 North American Young Calvinist Convention is being held at the University of Guelph. The convention's theme is "Bloom With Joy."
Aug. 15	The Young Calvinists invite you to their outdoor Sunday evening worship service in the University of Guelph's stadium at 7:30 p.m., weather permitting.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.July9	Wed.July7	Fri.July2-10a.m.	Wed.June30-noon
Fri.July16	Wed.July14	Fri.July9-10a.m.	Wed.July7-noon
Fri.July23	Wed.July21	Fri.July16-10a.m.	Wed.July14-noon

Books

Children's literature

Somewhat like Narnia but different

Lightning in the Bottle by Charles Beamer; Thomas Nelson/Lawson Falle, 1981; hc., 319 pp., $8.95. Reviewed by Jeremy Hudspith, Hamilton, ON

Lightning in the Bottle is book two of The Legends of Eorthe. In this book, five children are sent into another world to retrieve a stolen bottle containing a powerful lightning. Together they travel through endless swamps, stormy seas and monster-inhabited lands on their quest to save the bottle. The heroes of this land are Kingsmen, children (from earth) who come to Eorthe to aid them in times of trouble.

Ruling this land is a king who has unlimited powers of good. Beamer uses him as a God figure but seems to overdo it at points.

In the first book, **The Magician's Bane,** Charles Beamer does not seem to have developed his own style. He just borrows different ideas. In the second half of **Lightning in the Bottle,** his own style starts to show itself very clearly and will probably be evident in the rest of the books in this series.

Lightning in the Bottle is a good book with lots of hidden meaning and excitement. It would be a good family book.

Devotions

Parent, teach your little ones how to pray

Praying with Children, Leslie H. Duncan, The Saint Andrew Press /Triwelch, 1980; pb., 24 pp., $2.30. Reviewed by Barbara Hudspith, Hamilton, ON

This short parent's guide to praying with young children is not an in-depth treatise on prayer, but it is a helpful summary which gives plenty of tips on what to avoid and what to implement. It provides sketchy but worthwhile answer suggestions for some of the sticky questions that come up like "Who is God?" "If God acts, why did he not save my pet when I prayed to him?" "How can God hear when he is so far off?" and "Should we keep on praying even if nothing seems to be happening?"

The author is a child psychologist, educationalist and an expert in Sunday school methods. The book assumes that the children being prayed with are, or will be funnelled into a Sunday school programme and it tries to integrate the approach of home and church in regard to the child's prayer life.

Praying with Children is rather formal in tone but easy to read and well worth the few minutes it takes to cover the brief 24 pages. It is a booklet to refer to when prayer problems arise in the family but should not be looked upon as a problem solver. It is useful rather as a jumping-off point for the parent who can creatively adapt its advice to his own situation.

Children's literature

Stories to read out loud

Storytellers' Rendezvous: Canadian Stories to Tell to Children, Lorrie Anderson, Irene Aubrey, and Louise McDiarmid; Canadian Library Association, Ottawa, 1979; pb., 107 pp. Reviewed by Johanna Peetoom, Willowdale, ON

This book is a compilation of Canadian stories for children up to fourteen years of age. It consists of five chapters, each of which is devoted to a particular format. Chapter five, for example, contains twelve poems. A listing of the time it takes to tell the story and the age group for which it is suitable is given with each story.

The authors' selections were chosen from hundreds of Canadian stories and then "field tested" in reading for children during Library Story Hour in schools and hospitals. The illustrations and the attractive cover add to the charm of this book. **Storytellers' Rendezvous** will please both young and old.

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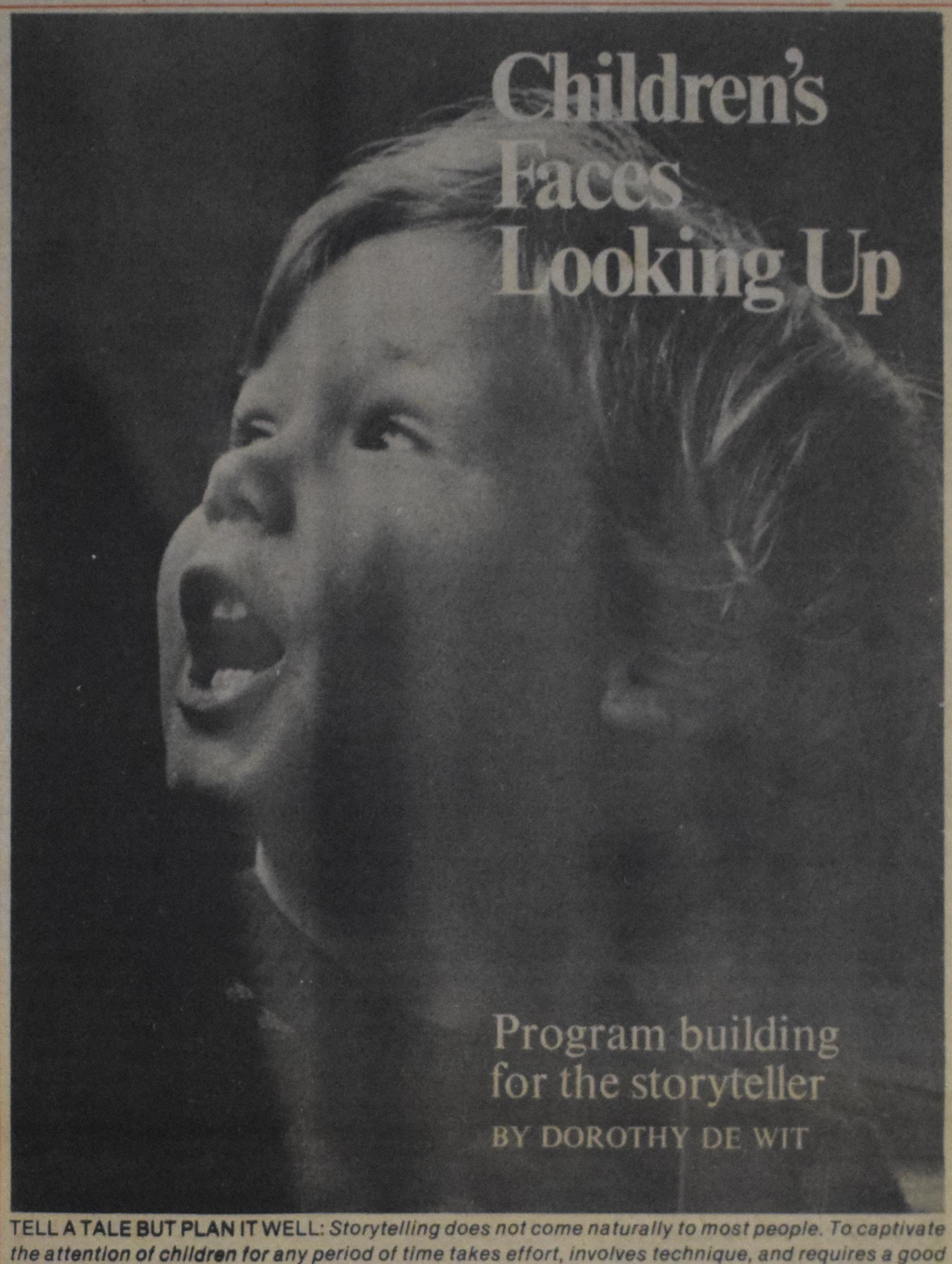

TELL A TALE BUT PLAN IT WELL: *Storytelling does not come naturally to most people. To captivate the attention of children for any period of time takes effort, involves technique, and requires a good tale to tell. Dorothy de Wit's book,* ***Children's Faces Looking Up: Program Building for the Storyteller,*** *provides some of the basic elements involved in storytelling and explains how to develop programs of storytelling for specific occasions. The book offers a wide-ranging bibliography of books and stories that can be used in planning for effective storytelling. It is available from the American Library Association, 50 East Huron St., Chicago, IL 60611. The Association publishes a number of other books on this subject and on other aspects of children's literature.*

Literature

ABCs of storytelling

Handbook for Storytellers, Caroline Feller Bauer, American Library Association, 1977; pb., 381 pp. Reviewed by Johanna Peetoom, Willowdale, ON

This handbook contains a wealth of information to help us revive the oral tradition. Since storytelling is becoming very popular again this book will be of great help to all those who would like to tell a story rather than read it out loud but haven't got the courage or don't know how to go about it.

The handbook gives a step by step approach to storytelling, from the desire to relate a story vocally to planning pre-school and primary story-time programmes. Many of the chapters end with an extensive bibliography and references. Of special value are the topic classifications which make it easy to quickly find a particular story for a special occasion. This fat paperback will make an exciting addition to a storyteller's library. I enthusiastically recommend it.

Biography

How Ric's parents cope with his mental disability

RIC, Bob and Martha Baptista, Moody/Mitchell, 1981; 141 pp., $7.95. Reviewed by Gerald Oosterveen, Chaplain, Elim Christian School, Palos Heights, IL

Learning that a child has a physical or mental disability is always bad news for the parents. Nevertheless, though the regular routine of a family is forever altered, sometimes to the point of becoming unbearable, there are almost always redeeming moments. With handicapped children also, parents feel joy and pride at times. In time, they may again live with a keen sense of the unwavering support of their heavenly Father.

In thirteen chapters, in an arrangement based on a poem the mother wrote, the Baptistas trace their retarded son's uneven and frustratingly slow development. They frankly discuss their own pain and occasional inability to deal with the situation. Yet, they always point to the sustaining grace of God which enabled them to cope with a son who is both "heartache and joy."

Family relationships are discussed along with community and church involvement. Tribute is paid to a few individuals whose loving involvement with Ric stands out with inspiring contrast against a background of frequent rejection. The church, too, receives deserved criticism for doing too little for the disabled though here and there outstanding exceptions exist.

RIC is a good book, although structure and style is occasionally a bit annoying. It affords fine insight into a family's constant and unrelieved involvement with a disabled child. The pain and joy that so often are hidden are here honestly chronicled. Hopefully, **RIC** will not merely remain good reading but instead stimulate greater involvement of the strong with the weaker brothers and sisters.